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The Missionary survey

THE MISSIONARY SURVEY

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The Missionary Survey's Campaign for 50,000 Subscribers!

THE GOAL: A Survey in Every Home.

27,750 Circulation

LADIES FIRST!

Especially in this instance.

Because the Woman's Auxiliary has promised Jack to boost him to their utmost.

This means *work!*

It means work for you, because your society is what you make it. Jack is rather confident of success, for he realizes what you can do when you promise.

SURVEY WEEK IS THE SECOND WEEK IN MARCH

Remember the goal: "A SURVEY IN EVERY HOME."

As you go about your household duties plan some way in which you can assist in making this goal possible; then take the idea to your society meeting and then help them work it through.

Remember the war poster with the finger pointing directly in your eyes reading, "THIS MEANS YOU!"

That applies in this instance also, doesn't it?

Perhaps your church isn't on the Survey's Honor Roll. Help put it there this March.



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REV. S. L. MORRIS, D. D., EDITOR.

MISS ELEANORA A. BERRY, LITERARY EDITOR
HURT BUILDING, ATLANTA, GA

Our February Topic: Synodical, Presbyterial, Congregational Home Missions.

PRESBYTERIAN PROGRESSIVE PROGRAM.

BY REV. S. W. MCGILL, Campaign Manager.

IF our Church had continued to give only \$2,000,000.00 a year to beneficences while other organizations were giving hundreds of millions for religion and charity, and the government was spending billions in war, we would have been left a pitiful and unworthy spectacle. The Progressive Program has saved us from reproach.

"It has also saved our causes from disaster. We planned the program for aggressive work, God needed it for conservation.

"Think also how hurtful our immense wealth would have been, had there been no influence of religion to sanctify it!

"The program was providential. Let us rally to it with thankfulness and enthusiasm."

The above is a statement from Rev. A. M. Fraser, D. D., Moderator of the General Assembly.

OBJECTIVES.

The definite objectives of the Progressive Program are:

1. Woman's Auxiliary: The organization and promotion of Home and Foreign Mission Study Classes in October and November, and in January and February, respectively; the promotion and observance of February as a special month of intercession; responsibility for the special campaign in March to put THE MISSIONARY SURVEY and a Church paper in every home.

2. Laymen's Missionary Movement: The holding of conventions in Synods to promote the objectives of the Progressive Cam-

paign, co-operating with the Synodical Managers.

3. Sunday Schools: The adoption of the following goals: 40,000 new scholars and 15,000 new church members from the Sunday schools by March 31st; a definite pledge for benevolence and gifts to all the causes.

4. Young People's Societies: Adopting the following goals: 10,000 new members by March 31st; a definite pledge for benevolences and gifts to all causes.

5. The Assembly's Committee on the Sabbath and Family Religion: Definite promotion of the movement to secure a family altar in every home.

6. Brotherhood and Men's Bible Classes: The study of stewardship and the assuming of responsibility for securing adequate increase in pastors' salaries.

7. The Assembly's Home Mission Committee: New emphasis on evangelism with definite plans to secure at least 50,000 new members by March 31st; the promotion and observance of Home Mission week in November; the organization and promotion of study classes; general campaign of education in February and March, covering the needs of the committee.

8. Foreign Mission Committee: Organization and promotion of Foreign Mission Study Classes; general campaign of education in February and March, (covering the needs of the committee.

9. Committee of Publication and Sabbath-School Work: General promotion of the work assigned to Sunday schools and

Young People's Societies, as already outlined; general campaign of education in February and March, covering the needs of the committee.

10. Committee of Christian Education and Ministerial Relief: Promotion of the plans for the dedication of life through Sunday schools and Young People's Societies in December; the observance of the week and day of prayer for youth in the schools and colleges in February; general campaign of education in February and March, covering the needs of the committee.

PARTICIPATING CAUSES.

The causes participating in the Progressive Program are: Foreign Missions, Home Missions, Christian Education, Ministerial Relief, Publication, Sabbath-School Extension, Woman's Auxiliary and Laymen's Missionary Movement.

CALENDAR.

The calendar for February, March and April provides the following schedule:

1. February: Foreign Mission Study Classes continued; week and day of prayer for youth in schools and colleges; general campaign of education covering the needs of the Assembly's Committees, and the various agencies in Synods and Presbyteries; a month of intercession.

2. March: General campaign of education covering needs of all branches of the work; stewardship of means in connection with these needs; a general campaign to secure the goal of having THE SURVEY and a Church paper in every home; the Every-Member Canvass; Assembly's Home Mission Day in the Sunday schools.

3. April: Full and final reports of the Every Member Canvass by first Tuesday in April.

It is expected that the message of the Moderator will be responded to, and that our churches will rally to the Progressive Program with thankfulness and enthusiasm.

THOU ART NEAR.

O Lord divine, that stooped to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earth-born care,
We smile at pain when Thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near.

When drooping pleasure turns to grief,
And trembling faith is turned to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near.

On Thee we fling our burdening woe.
O Love divine, forever dear!
Content to suffer, while we know,
Living and dying, Thou art near.
—Oliver Wendell Holmes.

CHRISTIANITY IN ACTION.

REV. SAMUEL M. GLASGOW.

"The people had a mind to work."—Nehemiah 4:6.

Under the fascinating and forceful personality of Dr. C. F. Myers, the Bream Memorial Church, at that time unknown and but one of hundreds of small city churches in our Assembly, was rapidly transmuted into a spiritual camp, throbbing and pulsing with life and interest, and desire to do and willingness to work in the Master's Kingdom with somewhat the same zeal and earnestness that they put into their daily pursuits and secular activities. The membership of this church is marked with the same kind of spirit and attitude towards the church and its interests as a college boy feels towards his

college, to use his phrase they are ready to "root" for the church and guard its good name, and to further at all hazards, its great work. This church with its teeming young life and alert and active membership has become the center of interest for a great number of Godly and sane and consecrated people, young and old, and one cannot but feel the throb and dream of the Possibilities of Power when such energies already engaged, are adequately harnessed, instructed, organized and released.

"When he saw the multitude, he was moved. . . ."—Matt. 9:36.

An unclouded upward look will always issue in an unselfish outward look. A clear



Noon Mill Meeting.

upward look means a *courageous outward* look. Accordingly when the eager Christians of this church began to look out upon "the multitudes" and felt stealing into their hearts that same "compassion" that moved the heart of the Crucified, they began to put their energies at his disposal and to test his promise that as we POUR OUT, he will POUR IN, and that the cruse of oil shall not fail. As a result, the one struggling Mission of three years ago, housed in a dirty schoolhouse with no facilities for a constructive work, has multiplied by division until today this church is caring for six mission points. Four of these are simply needy sections in or near the city where there was a manifest need unmet. One is in the country where there was a settlement around a schoolhouse with no Gospel privileges. And the last is a Tuberculosis Sanitarium situated on the top of one of these West Virginia hills near the city, from which souls were constantly leaving for the great issues of eternity and in which no Christian organization was doing any work whatsoever.

Of these Missions two are housed in splendid buildings, in one of which we are working jointly with the First church of this city, they having generously taken us into partnership in one of their established

missions. At a third we are building at this present writing a splendid house of worship. For the country point we have the funds raised and the deed recorded, and are planning to begin construction of a modest church within two weeks. With the Mother School at Bream, we are now conducting or sharing in seven Sunday schools and there were in these schools last Sabbath, November 23, 1919, 997 souls studying and teaching the Word of God and the Way of Life.

In addition to this happy phase of service, we are carrying on every week two noon day meetings at manufacturing centers. At noon a brief incisive message is given to many who do not come to church, and who have begun to think that the church had no interest in them. Out of these meetings some of the most gracious works of salvation that have blessed our church have been wrought, by the Holy Spirit using these simple regular Gospel meetings.

Besides the above, in seeking to reach out with that arm that has never failed those who have trusted it, the Brotherhood of the church, which represents the manpower of the church harnessed for service, has through its Gospel Team carried the Word of Life to many neglected fields near

and far. These men, many of them phenomenal works of the Mighty Grace of God, through their simple and sincere testimony have been signally used in bringing a blessing to these points where the Gospel Team has gone to serve. Regularly every week a team of men from this Brotherhood holds a praise meeting at the Old Ladies' Home; seeking to share their heavy burden and lighten their load and sing and pray a new gladness into their otherwise desolate and lonely lives.

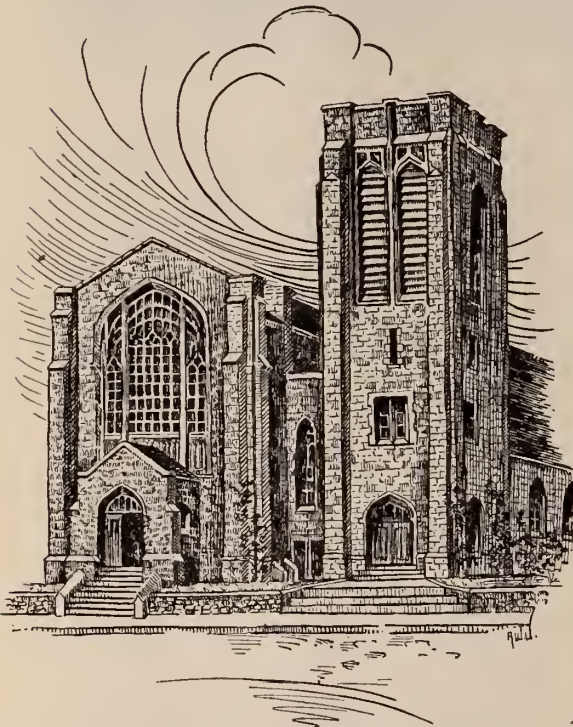
The unspoken motto of service of this church seems to be, "We will undertake to do ANYTHING for ANYBODY that we can do THROUGH HIS STRENGTH and IN HIS NAME."

"He will save the children of the needy."
—Ps. 72:4.

Seeking to have a definite and adequate share in sanely salvaging the child life of our community that is wilfully, but none the less dangerously, without Gospel privileges and training, we have a summer term of four or five weeks DAILY VACATION BIBLE SCHOOL. This school attracts the children at a time when they are

unoccupied with school and probably on the streets, and it calls for service from the workers in the church during the dull season of the summer when many of the usual activities are suspended or necessarily at a low ebb. Our Seminary Student Helper conducts the school, and in 1918 Mr. D. C. Young had a daily average of 240 in attendance for five weeks, and in 1919 Mr. W. C. Buchanan had an average of 218 in attendance for four weeks. In this school we gather besides many of our own children, Jews and Catholics, Syrians and Greeks, and many American children who are reached in no other way.

The daily schedule consists of: Devotional exercises in which all take part; Bible lesson given in biography or black-board illustration and containing a lesson practical, needed, and unforgettable; singing period in which they are taught music and practiced on songs and hymns; habit talks on such subjects as Care of Teeth, Making of Criminals, Dangers in Traffic, Success in Business, each given by some outstanding man in the line discussed; industrial period in which are taught hand and machine sewing, crocheting, knitting, embroidering, basket and hat weaving, hammock making, and many simpler forms of hand work for the little children. The ages we receive are from four to twelve years. We require promptness, obedience, diligence, on the part of all who come. The commencement of the school is a day long to be remembered, as all the handwork is on display, and the memory work in habit talks and Bible lessons is publicly reviewed. At our last commencement the older department responded with the location and recitation of the verses that had been given in the Bible hour, upon the announcement of the subjects by the superintendent. The conduct of this school means the sacrificial help of some sixty volunteer women workers for four or five weeks, besides the platform speakers and leaders. Testimonies to the value of this work by parents state that their children often learn more Bible in these few weeks than in a year of ordinary Sunday school. Many new scholars are recruited into our Sunday school, many homes are reached and helped, and many are made happy by teaching and helping in the work. This school receives the unstinted praise of all kinds of people, the pastor having been sent for by the local synagogue to explain the method and running of such a school that they might profit thereby.



Bream Memorial Presbyterian Church,
Charleston, W. Va.

Charleston, W. Va.

HOME MAKERS!

In the divine economy the *Home* is first!

The Home is the nursery of the ideals that make or mar!

No people can be greater than the *Homes* from which they come!

Unless Christ is enthroned in the Homes of the people, there is small hope for the Church, and *none* for the State!

Oklahoma Presbyterian College for Girls seeks to train Christian women who will make Christian homes and promote Christian ideals!

The time has come when enlargement is imperative. Into the single building 186 girls are crowded this year, and many have been turned away for lack of room.

The people of Durant have pledged \$25,000 for a new dormitory.

The teachers and students of the college, out of their slender resources, have pledged \$1,800 for this purpose.

The Synod of Oklahoma is doing its part.

The women of our Church have always manifested a deep interest in this missionary institution. It is largely the efforts and prayers and gifts of the women that have sustained the college since the beginning and brought it to its present position of power and influence.

The Executive Committee of Home Missions would earnestly appeal to the consecrated women of the Church—to those whose loyal support in the past has made this institution possible, and to those interested in the Christian education of women to assist in providing the urgently needed dormitory.

To double the capacity is to double its Christian service.

Send offerings to **A. N. SHARP, Treasurer, 1522 Hurt Building, Atlanta, Ga.**

(The only college owned and controlled by the General Assembly.)

"THESE FROM MISSISSIPPI."

RUBY MULLOY.

IN the heart of a thickly settled mill district is the Cartertown Mission Sunday school, supported and run by the Ladies' Auxiliary of the First Presbyterian Church of Laurel, Miss.

eager to learn of Jesus and who glory in the revelations of our Catechism.

Through the children it is earnestly hoped to reach the homes from which they come with mothers who know very little beyond



Two little sisters who came to Sunday School.



A part of the Sunday School.

Begun as an experiment it bids fair to become a permanent institution. The average attendance for the past six months is twenty-five.

A class of ten boys, whom we have called "Our Regulars," presents the most crucial problem. Ranging in age from ten to thirteen, it is readily seen that here lies the opportunity of making ten fine citizens of the Kingdom.

No less interesting is a class of girls, eleven and twelve years old, who are

the never-ending toil and hardships of poverty, where large families and the ever-increasing cost of the bare necessities crowd out ideals and crush ambition.

A Christmas celebration was given for the school just before Christmas. Gifts of a substantial nature, together with a social for all brought to them the spirit of Christmas. With the program arranged it is hoped that to them the birthday of the King was more than the mere giving and receiving.

Laurel, Miss.



Four of "Our Regulars."

HOME MISSIONS IN THE SYNOD OF GEORGIA.

M. McG. SHIELDS, Superintendent.

ALTHOUGH Georgia has the largest proportion of Protestant church members of any Southern State, except South Carolina, there are over a half million white people in the State over ten

years of age who are not members of any church. The majority of these are men, many of them active and efficient in business and public life.

The evangelical churches are struggling

with the problem, and the Presbyterian church is definitely endeavoring to do her share of the work. While Atlanta is the most strongly Presbyterian city in the South the Presbyterian church is weak in the state at large. Of the one hundred and fifty-two counties in the State, there are forty-nine without a Presbyterian church, and fifty other counties with only one Presbyterian church in each county, and some of these organizations scarcely worthy of the name. Two-thirds of the counties in the State, therefore, are practically untouched by our church. We have made the mistake, too, of confining our labors too much to the towns and villages. There are just fifty-one country Presbyterian churches in the entire State of Georgia. In one Presbytery there are four, in another five.

This has been seen and felt very keenly by the forward looking men in the Synod. One serious handicap has been the fact that about one-half of the Presbyterian strength, both members and means, has been in one Presbytery, while the other five have

been swamped by the overwhelming burden of Home Mission work within their bounds. Six years ago the Synod came to the rescue, endeavoring to unify the work and to assist these overburdened Presbyteries. Because of world-wide conditions all the help planned could not be given.

But today, for the first time in the history of the Synod, every Presbytery has a superintendent of home missions and evangelism, in some cases including the work of Sunday-school missionary. For the past year the contributions to the Synod's work has increased fifty-seven per cent. The Synod, better prepared and better equipped than ever before, has more than doubled the amount of money given and the number of men assisted in the effort to share with the Presbyteries this stupendous Home Mission burden, and our church in Georgia is growing today four times as rapidly as ever before. While the task is a huge one, the Synod is seriously and hopefully attempting to discharge our part of it.

LIGHTS AND SHADOWS UPON A GOODLY LAND.

REV. JOHN E. ABBOTT, Superintendent of Home Missions.

NO one who ever touched the soil of Missouri, or even slightly comprehended her vast resources, or met and mingled with her people, will deny that it is a goodly land. It is a State rich in all that constitutes a great commonwealth. As some one has said, "Its rich plains lie like God's thoughts spread out; its mountains stand like God's thoughts piled up; its rivers are like God's thoughts in motion."

And here 3,373,886 people dwell. And the resources that meet their need and employ their hands, if figures did not pall upon us, would appall with their greatness. Seven billions of dollars are represented in real estate; one billion in railway and street railway equipment; six hundred and three millions in live stock, manufacturing tools and instruments and annual mining output. It "is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the Lord thy God careth for."

Of the total population of the State, there are over two million people that are not members of any Protestant church. Sad to admit, Missouri is less Christian than those figures indicate. The hint at material wealth given above has something to do with it. So many Missouri sons and daughters are not seeking a "better country which is an heavenly" because they are so eminently satisfied with this.

Out of something over a million Protestant church members, only about six per cent. are Presbyterians of any brand. We have 17,097 members. Of the 631,250 Sunday school scholars reported by the State Sunday School Association last year, 12,557 were in our Sunday schools. Many of these are in Home Mission fields, or fields that have at one time received Home Mission support. All of them ought to belong to the great army of Home Mission helpers—and the most hopeful wing of it, too.

Of our 141 churches in Missouri, 54 are vacant (December 1st), and about 1,900 members are represented in these churches. Most of them are small churches that, if they are ever to have a pastor, must do so with Home Mission help. When the Master looked upon the multitudes that were as sheep without a shepherd, he did not see a more pitiable spectacle than he now sees in our shepherdless fields.

THE KINDS OF FIELDS.

Hardly in any State in the Union could one find more classes of people to whom the church should minister than in Missouri. There are the cities, the great centers in which more and more the people are congregating, increasing at once the problem and the opportunity of the church. There are the splendid city communities

where prosperous and refined people live, but whose religious growth has not kept pace with their material prosperity. These are often "neglected sections." Our Synod shows signs of awakening to see and seize this great opportunity. Of such a nature is the church called the Southeast Presbyterian Church, in Southeast Kansas City, that has prospered from the start; the Tabernacle Church at Springfield, in a new and growing section of the city, where they

are soon to erect a splendid building; the St. Charles First Church, that though an old church is, through Home Mission co-operation, recently coming to its own in great style; the Westminster Church of Mt. Washington, a suburb of Kansas City, where they have recently purchased a large and elegant building from the Methodist Episcopal people and entered upon their work on a larger scale.

Then there are missions among foreign



A "Missouri Mule" and his master.

and less favored peoples. The McPheeters Memorial Colored Church of St. Louis, the Italian Mission of Kansas City, and the recently established Main Street Mission in St. Charles are fair types of this class of work in which the Synod has especial pride.

There is the Ozark Mountain region—the country whose charm has gripped all that have ever seen or known of it, and whose challenge lies in its need. It is a strip of counties stretching from the southwest corner of the State in a northeasterly direction to within about three counties of St. Louis. It is bounded on the northwest by the plains and prairies, on the southeast and east by the lowlands of the Mississippi Valley. All kinds of people are here. People that are isolated and ignorant, even of the fundamentals of the Gospel. Astute business men and exploiters of business interests and resorters. This is the section of which most we think when we say "Home Missions" in Missouri. Typical fields are at Forsythe and Branson in Taney county and Crocker in Pulaski county. The last two were pastorless December 1st. The School of the Ozarks at Hollister is in many ways the greatest Home Mission agency of the Synod. It is in itself a beautiful city set on a hill, and mountain boys and girls by the score and hundreds have passed through its walls to a higher and more useful life, through the new faith that came to them there.

There are the counties of the plains of the West and the whole North section of the State, where weak churches receive aid from our committee without which they could have no pastors. This is one of our most fruitful fields where investments for the Master are paying.

There are the counties of the Great Southeast—the "Land of Tomorrow" in Missouri where the true spirit of the West is working its most marvelous transformations. Where we must strain our energies to the utmost, together with other denominations, if religious growth is to keep in speaking distance of material prosperity. We are proud that some of our money helps to sustain pastors here. In fields like these, we have seventeen pastors representing us, the record of whose work is a source of joy to all who care. In addition to these our committee has four general workers—Rev. John E. Abbott, superintendent; Rev. I. F. Swallow, synodical evangelist; Rev. M. L. Eaves, evangelist of Potosi Presbytery, and Dr. E. C. Gordon, treasurer.

Dr. Chas. R. Nisbit, though a busy pastor, is equal to a general field worker in the time and energy that he gives to the work. These are the fields that call and challenge; these are the needs that demand gifts and prayer.

Kansas City, Mo.

NOT LEAST AMONG THE PRINCES OF JUDAH.

BY WILLIAM W. LEETE, D. D.

AMONG the beautiful hills of Western Massachusetts a hundred years ago, a life more beautiful than the hills came to its maturity. In mental clearness and moral purity it challenged the limpid brooks and the smiling skies. The life was that of Mary Lyon and she has made the whole world her debtor. A pioneer in female education, she left at her death a well-established Christian seminary, now Mt. Holyoke College. As the years have passed, her consecration and her vision incorporated in others has changed the conditions of life for multitudes in all portions of the earth.

No wonder people think about Mary Lyon when they visit Buckland, and more impressive than all other helps to memory is a marble tablet in the little Congregational church, on which can be read,

"Mary Lyon, born in Buckland,
February 28, 1797.

Mary Lyon baptized in this church
March, 1822.

Mary Lyon founded Mt. Holyoke
Seminary, September, 1837.

Mary Lyon died March 6, 1848."

What would have been the history of this woman, had it not been for that little church? It was organized but three years before she was born and its early ministries went into her thinking and character just as truly as the products of the soil went into her blood. It still stands there, the only church in the vicinity, and the present population of 350 is about all that the neighborhood could ever claim.

One day a pleasure party whizzes by and the ladies cry out: "Oh, see that church! But where do the people live?" And the conversation turns on the waste of building churches in sparsely settled communities. But the touring car in which they ride cost a good deal more than the church did, and two years hence the car will be changed for a new one. No man, however, can state in dollars and cents the value of a church, whether little or big. Thank God for the little country churches. The moral dividends they have paid have been tremendous.

It is easily demonstrable that in the United States the small country church has been at the minimum of expense and at the

maximum of efficiency, considering the number of people involved.

Last month I attended a regional conference of the Inter-Church World Movement. It was in the Park Street Church, Boston. One of the most effective speakers on that occasion was making an address. He has been heard in most of the great churches of the land, and he has brought to pass great things for the good of the Kingdom. As he drew near the close of his address and the great audience was in rapt attention, he revealed this bit of personal history. "Somewhere years ago," he said, "there lived in Boston a woman whom it was never my fortune to meet, although I tried several times to do so. She once gave money to finish a church on the plains of Dakota, and one day, when as a young man I was drifting and perhaps likely to make a failure of life, I walked by that little church she built and I heard the sound of

music. I stopped, then went in, and there I found God. All I have in this world I owe to that good woman who gave money for that church out in North Dakota."

Not every little church in New England or the West can point to eminent men and women and say, "This one or that was born in here," but all of them have had some spiritual children. They are silently but constantly shaping the ideals and the affections and the opinions of the common folk whom God loves. Before we discredit any of them, it were at least well to read again the story of Bethlehem Ephratah, which, though small, was not least among the Princes of Judah.

"Humble it is and meek and very low
And speaks its purpose by a single bell.
But God Himself and He alone can know
If spiry temples please Him half so well."

PRESBYTERIAL CHURCH ERECTION FUNDS

And Secretaries of S. P. C. Home Missions

This is a new form of raising money for church erection which several Presbyteries are using with splendid results. Below is given the pledge card used in St. John's Presbytery:

Another Presbytery has a list of members who agree to give \$1.00 in response to every such call.

CHURCH ERECTION PLEDGE CARD

St. John's Presbytery

I hereby pledge the sum of \$..... toward the expense of each new Home Mission Church Building to be erected in St. John's Presbytery on the recommendation of the Home Mission Committee, provided that not more than four calls be made in any one year, and I agree to pay the above amount within thirty days of notice of call.

It is agreed that I may withdraw from this contract at any time by the payment of any call due and giving written notice to the Home Mission Superintendent.

Name.....

It would seem that there is a splendid opportunity here for Presbyterial Secretaries of S. P. C. Home Missions to co-operate with the Presbyterial Home Mission Committee. Work in connection with the chairman; find out whether your Presbytery has such a fund, and see if you cannot interest the societies in your Presbytery in becoming members of the Church Erection Fund League, or whatever it may be called.

Frequently the secretaries of local Home Missions find it hard to secure definite work to put before their societies, but we venture the assertion that your Presbyterial Home Mission chairman will welcome your co-operation in this respect. Try him.

MISSIONS IN TUSCALOOSA PRESBYTERY.

REV. A. G. IRONS, Field Secretary.

THE plan of organizing and developing the Home Mission work of Tuscaloosa Presbytery was formulated by a progressive Home Mission committee something more than a year before the present field secretary came into the Presbytery. Certainly the Presbytery could not have chosen a more aggressive and efficient committee to plan and maintain its Home Mission work. The chairman gives his time and labor unsparingly, notwithstanding the fact that he is an exceptionally busy pastor. This feature of the work can hardly be overstressed, for the committee must have faith and vision to plan largely and boldly, and patience and zeal to maintain it after it is organized. This committee does not hesitate at difficulties nor cost, when the work to be done seems to be essential and desirable. They believe a constructive aggressive work will commend itself to the churches and will not lack their generous support. They have the full confidence of the Presbytery and the churches of the Presbytery.

Some features of the work may be unique. First of all, the committee asked the Presbytery and the churches to permit a regrouping of all home mission churches. There were then (within the war period) thirty-five churches out of a total of sixty in the Presbytery that were without pastoral oversight. They also asked the churches of the different groups to accept the committee's appointment of a pastor to remain with them as stated supply for one year. If both pastor and people were pleased at the end of one year, the permanent pastoral relation could then be established. If either were dissatisfied the committee would make a change. This plan has now been in operation two years and seems to be working admirably. It enables the committee to fill vacancies with much less delay, and also gives to the vacant churches a very efficient committee on pastor, with better means of getting into communication with ministers and a larger experience in selecting the right one.

At this time the committee also asked the Presbytery to authorize the calling of a field secretary to carry out its policy as outlined. Here again they departed from the trodden pathway. The man to be called was not to be an evangelist only, nor yet a superintendent of Home Missions. It was finally determined to call him a field secretary. His work was to be constructive. Twenty-seven churches were still vacant. First of all, these were to be grouped and

pastors secured. This was accomplished in fifteen months. Some of the churches had been without pastors for three or four years. They were all weak churches numerically and financially. They were discouraged, and many were somewhat indifferent about having a pastor.

To appoint a pastor for a group in that condition would afford scant promise of success, and would also call for a large supplement financially from the committee. Usually the policy pursued was to hold a week of evangelistic services in each church of the group to be organized. At the end of the week the every-member canvass for pastor's salary was made, securing in almost every case fully double the amount previously paid. The week of services is also a cure for indifference and discouragement. There is no tonic for a weak church so sure and so abiding as the simple Gospel tonic. Two of the groups have been made self-supporting within the year. The total supplement to the remaining four groups of seventeen churches is only one thousand and seventy dollars. Two other groups will probably be made self-supporting this year. The promise of growth in the churches is certainly very much improved when the group becomes self-supporting. One group of two churches was dissolved and one of the churches raised its subscription to pastor's salary from \$700 to \$2,000 and called a pastor for his whole time. Many of our small churches now pensioners on the Home Mission treasury, should not be and will not be when they are brought to see the possibilities of systematic and proportionate giving.

After the groups were organized and pastors were secured, the work of building the smaller churches was taken up, and for the past six months the time of the field secretary has been largely occupied in holding evangelistic meetings.

Only one new church has thus far been organized. There are no large industrial centers within the Presbytery. This section of Alabama was settled largely by Presbyterians from Virginia and the Carolinas and many of our churches were built seventy-five or a hundred years ago. While some extension work can and will do done, the committee feels that its most important work for the present is to maintain and build the churches already organized.

In the very near future Sunday-school institutes for groups of churches will be held in connection with the Sunday-school specialist coming into our State under the direction of the Synod of Alabama.

With all our groups organized and with a pastor in each group, we think of our work as only well begun. Now comes the work of maintaining, developing, intensify-

ing, and extending with the large possibilities which each one of these words will suggest.

Tuscaloosa, Ala.

BOOK REVIEW.

THE SOUL OF AMERICA.

By Chas. L. Thompson, D. D. Revell & Co. Pp. 251. \$1.25 net.

This valuable compendium of Home Mission operations from the prolific and competent pen of Dr. Chas. L. Thompson, President of the Home Missions Council, is the newest contribution to the subject, and is a concise encyclopaedia of information as to the splendid work of the Presbyterian Church, U. S. A., covering a period of three centuries of American history.

It is exceedingly interesting reading, but its most essential feature is the compilation of historical data, which in itself con-

stitutes a reference library on Presbyterian Home Missions. If one wishes to know the beginning of the Presbyterian Church in the United States, the struggles of the pioneers, the specific part played by any such man as Francis Makemie, David Brainard, Gideon Blackburn or less known characters, he need but consult its pages.

No library is complete without this volume, and it will serve a most useful purpose in the cause of Home Missions.

OUR SPICE BOX.

The definite objectives of the Progressive Program are ten in number. Can you name them?

What is it "they want the women to do" now?

The children learn more Bible in a few weeks than in a year of Sunday-school. Where do they go?

What started as an experiment, but is becoming a permanent institution?

Where do over two million people need to be "shown" the way of life?

What is little but mighty in influence?

"It is the very best tonic for a weak church. In fact, it is really a 'cure-all' for most of the troubles of individuals as well as churches. Why don't we advertise it more?"

What race outranked all other races in volunteer enlistment in the army, in proportion to number?

Who wept and cried, because she feared she wasn't going to be allowed to join the Presbyterian Church?

SENIOR HOME MISSION PROGRAM FOR FEBRUARY, 1920.

Prepared by MISS ELEANORA ANDREWS BERRY

SYNODICAL, PRESBYTERIAL, CONGREGATIONAL HOME MISSIONS.

The Power Plants of Our Church.

1. Hymn—"The Story of Jesus Can Never Grow Old."
2. Prayer—That our local churches, Presbyteries and Synods may realize anew the necessity of reaching the unsaved within their bounds, and may be greatly blessed in their efforts.
3. Marching Orders—Ezekiel 3:4-11.
4. Discussion—The place of S. P. C. Home Missions in our Church and its importance in strengthening the churches and enabling the Assembly to carry on its work through the four Executive Committees, by the Secretary of S. P. C. Missions.
5. Your S. P. C. Home Missions:
 - (a) Synodical.
 - (b) Presbyterian.
 - (c) Congregational.
6. The Presbyterian Progressive Program.
7. The Women and Oklahoma Presbyterian College.
8. Here and there in Christian America. Missouri—West Virginia—Alabama—Mississippi—Georgia.
9. An Opportunity for Service in Presbyterian Home Missions.
10. Prayer—For the special phases of Home Mission Work carried on by our Synod, Presbytery, and congregation, and that we may see and seize any opportunity for service.
11. Hymn—"The Call of Christ."

NOTES:

The hymns are Nos. 124 and 128 in "Life and Service Hymns." For 5 (a) and (b), write to the Chairman of Home Missions in Synod and Presbytery, to learn of the special work. All other material may be found in this issue.



A DAY.

It may be sunny—it may be grey—
Whatever it is, it is God's own day!

A bit of His time He has lent to you,
To learn some lesson—some task to do!
It may be bright with a sunlit track:
It may be shadowed with storm clouds black:
But take it pluckily! Make it fair!
Show you are worthy to walk just there!
There may be song—or there may be none!
The world may praise you for work well
done!

Or, maybe, only Omnipotent Sight
Shall see and shall judge your journey-
ing right!

But, whether the road be rough, or clad
With moss for your footing its path, my
lad,

Remember this, as you tread its way,
You must make it grand—it is God's own
day!

—Lillian Gard, in "Boys' Own Paper."

INDIANS.

JAMES NUGENT VAUGHN, age 13.

THERE are two sides to every question,
the bright side and the dark side.
On the bright side we find that they
are not a dying race, but are rapidly in-
creasing. Take, for instance, the Navajos
who, in less than fifty years have increased
from 8,000 to 30,000. It is thought that
prohibition has been largely the cause of
this.

The Indians outranked all other races in
enlistment in our army during the late
war. They returned good for evil to their
country that has not always treated them
right.

An Indian is always courteous and kind
when treated right. White neighbors like
to have them to work for them because
they make good hands.

Many of the Indians have rich posses-
sions. While our government was pushing
them back to the untried lands. God was
still their friend, for the Indian Territory
is today the greatest wealth-making coun-
try in our United States. All Indians have
a living, and when converted are very
faithful and are not so poverty-stricken
that they cannot soon become self-supporting.
They gave very liberally to the war causes,
and bought bonds liberally also.

Rev. Hotchkin tells of a congregation
that when asked for every Christian to
stand, every Indian arose but not a white
person.

On the dark side we find that the Indians
take up our vices very easily. White people
take these vices to them to get their money.
When converted the Indians are not easily
persuaded to do wrong. Many cases are
known of white men giving them whiskey
to get them drunk to make them do things
to satisfy the white man.

They are true Americans and we treat
them like slaves. We do not send them
enough teachers and helpers to make them
good Christian Americans.

We took their native hunting grounds
from them and we ought to do everything
in our power to teach them of the "Happy
Hunting Ground" in heaven. For if we
do not get the Indian to be a help for good,
he will be a great help for bad things.

The greatest need now is for native
leaders. Many of the old leaders have pass-
ed away, and now there are no new ones
to take their place. So I think it best to
give much help to the Indians, remembering
that we are very much indebted to them;
that they respond whole heartedly when



A splendid Chickasaw Indian girl, who was converted in college, now the head of a Christian home.

converted; that they are able financially to help others to know Christ, and that they are brothers regardless of color.

Help the Indian to know how to live a good, clean, industrious life by building more industrial schools and sending more teachers and preachers.

Paris, Mo.

(This was first prize paper in the "Kid-dies' Contest," in Missouri. A prize of \$10.00 was offered to the child who would write the best essay on some phase of Home Mission Work, in answer to the question, "If you had \$10,000 to give to Home Missions, to what phase of the work would you give it?")

James proved the truth of his convictions by sending in his \$10.00 to be applied to the Indian work, and it will go to Oklahoma Presbyterian College, which is training Indian girls to be good Christian teachers for their own people, and for the white people, in Oklahoma.)

"FOUR LITTLE INDIANS" WHO WENT TO CALVIN INSTITUTE AND DURANT COLLEGE.

YOU know the big college which is now Oklahoma Presbyterian College, started out twenty-seven years ago, as a primary school for Indian children, and was called "Calvin Institute."

Then in 1900 it was changed to Durant College, and became a secondary school, but it still took boys and girls, and the pupils were still mostly Indians. In 1908 it was enlarged and the new building was built, and it became Oklahoma Presbyterian College, a Junior College for Girls, at which both Indian and white girls are received. It is the only Christian college for girls, alone, in the whole big State of Oklahoma.

But these "four little Indians" went to Calvin Institute and Durant College. The first one was named Mollie.

Mollie was a full-blood Choctaw. Naturally one would think that she spoke Choctaw when she first came to the school. She didn't. She didn't speak anything at all, either English or Choctaw. For the first year you would almost have thought she was dumb.

But the middle of the second year something happened, and Mollie's "dumb devil" was cast out. There was a revival meeting going on at the Presbyterian church, and many of the students were converted. One night at the close of the service, Mollie walked down the aisle to the front, and extending her hand, said, "Want join Presbyterian Church."

But as her people were Baptists, Mollie was asked to wait. It nearly broke her heart. "All right," she sobbed and wailed, "Want to join Presbyterian Church, no let me." The matron tried to comfort her, but she wouldn't be comforted, and the next night Mollie became a Presbyterian, and with that she became a new girl. She laughed, she talked, she sang. She had not liked to work, and hadn't done her sweeping and dish-washing well at all, but now she was "all different."

* * * * *

Real early one morning, just at daybreak, a ragged, dirty, weebegone little boy knocked at the President's door.

"I want to go to school."

"But the school is full."

"Mr. Ballard said you would take me." Mr. Ballard was at that time Commissioner of Indian Schools in Indian Territory.

"How did you come?"

"I rode in box car."

"Where are your clothes?"

"Ain't got no clothes."

"What made you leave home in such fashion."

"Father ran me away."

"How far have you come?"

"One hundred and fifty miles."

"Where did you sleep?"

"In cattle car."

"Have anything to eat?"

"No."

"Well, we will take you."

The President's son took a quilt on the floor, to give the boy a chance. He made good, became a Christian, finished the school, and went to the university. Did it pay to help Autry?

* * * * *

Captain Veach, only of course he wasn't a captain then, but just a bad little Indian who couldn't command himself, much less a lot of men, began at school by doing all sorts of naughty things. He played marbles for keeps, and pitched dice, and even threw stones and broke the windows out of the church! But the teachers were real missionaries. They didn't just try to teach him books, but they taught him about

Christ, and gradually he grew morally and spiritually, just as his body grew. And it was because of that kind of teaching that he received in the days of "Durant College," that he could be a captain who led his Indian company to Mexico and then to France.

* * * * *

But of the "four little Indians," Maggie was the sweetest. Even in the midst of her school duties, she saw other things, and was always dreaming of "Over There," and so finally God let her come "Over," and realize her dreams. Only her memory was left, but it is still in the school, as a precious heritage.

JUNIOR HOME MISSION PROGRAM FOR FEBRUARY, 1920.

Prepared by MISS ELEANORA ANDREWS BERRY

HOME MISSIONS HERE AND THERE.

1. Hymn—"This I'll Do for Jesus."
2. Prayer—For all Home Mission Work in our country, no matter where located or by whom conducted.
3. Scripture Reading—Isaiah 55:6-13.
4. The Plan of Home Mission Work in Our Church.
5. Our Synodical, Presbyterial, Congregational Missions: Who are our missionaries under each of these departments and what is their work?
6. A Home Mission Enterprise which is not S. P. C. Missions.
7. A Boy's Opinion.
8. Some Indian Children.
9. Recitation—A Day.
10. Prayer—For the Indian work, and especially for Oklahoma Presbyterian College; for the work our own Synod, Presbytery, and church are trying to do, to win our State for Christ.

11. Hymn—"The World Children for Jesus."

NOTES:

Very little literature can be supplied on this program.

For No. 4, write to Literature Department, 1522 Hurt Building, for leaflets. Show how all departments of home missions are working towards the same end, but each has a specific responsibility.

No. 5, write to Chairman of Home Missions in Synod and Presbytery for the information.

See material in this issue for information about Oklahoma Presbyterian College, and Nos. 7 and 8.

The hymns are from Life and Service Hymns.



THE CRY OF THE CHILDREN.

DR. L. S. MORGAN, from the Ellen Lavine Graham Hospital, Haichow, China.

IT is not so many years, six or seven, I think, since all children in and around Haichow were carefully shielded from us. We were said to be very hard on the children, catching them when we were able and practicing all kinds of cruelty upon them, such as removing their eyes or their hearts, cutting off their hands and feet and all manner of kindred outrages, principally for the purpose of making medicines. Many other terrible things were told illustrating our ferocity in the gentle art of torturing children. The list is so long that it would be a waste of time to put it down here. The point is that, when we first began to practice medicine in Haichow, we had no youthful patients because the parents were afraid to bring them to us.

But today it is a different story that we have to tell. First, it was a baby dying of diphtheria, whose life we saved by injecting antitoxine and operating on his throat, inserting an improvised glass tube in the trachea, thus enabling him to breathe freely, while, a few moments before, he had been struggling fearfully for air.

Again it was a little child suffering terribly from stone in the bladder, whom we were able to relieve completely, so that in the course of a few days he was running about as happy and well as a tiny little boy could possibly be.

Another time a small boy was suffering from most alarming convulsions, falling down on the ground, jerking and kicking about so that all the crowd gathered around said that he was about to die. Yet in two hours he had entirely recovered—as the result of a liberal dose of *santonine* and *calomel*.

But why multiply instances? Suffice it to say that the children and their parents for them, fear us no more. First they began to come, one desperate case at a time, then more and more they kept coming until, when we left Haichow last July for our furlough, our greatest regret was that our Children's Clinic would have to be closed.

For we had a Children's Clinic! How I

wish I could take some of you with me to that clinic. You would weep tears of sorrow to see them. When we left it was the dysentery season and all the dysenteries are there. Ah, the babies! The little fellow in their mothers' arms, some with the pallor of death already on their faces. There are some who are older there, too. They are brought on beds or wheelbarrows. Most of these are sick unto death, too. They are all suffering from the disease which is bad enough. Also it is hot summer weather. They are dirty, most of them, for the Chinese fear to bathe a sick person, and the typhoid fly, in companies and regiments, buzzes his disgusting way about the poor little victim, or lights in numbers about his nose and mouth in feasting in undisturbed delight where there is not strength left in the little victim's hand to drive him away.

What can we do? Mighty little! Mighty little!

If we could only have a place where we could take in these little patients, give them a bath, put them behind screens to keep out the flies, give them proper food and administer the medicines properly. Oh, for a children's hospital with places for all the dysenteries and the tuberculous backs and hips and the tonsils and running ears and bladder stones and all the other dozens of children's troubles that we are called on every day to treat and which we cannot treat effectively outside of a well-equipped hospital ward.

I am sorry for older people who are sick, indeed I am, but if there is one thing that gets next to the heart of me it's the sick babies.

How I long to take them all in and see them properly cared for. Yet we have no place to put them, so we just have to let them go back home where most of them die as a matter of course for want of intelligent care. We ought to play fair and give the kiddies a chance. It is due them. I am pleading today for the Haichow babies.

SENIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1920.

Arranged by MISS MARGARET McNEILLY.

TOPIC—MORE ABOUT CHINA.

WHAT I WOULD BE

"I would be true, for there are those who trust me;
 I would be pure, for there are those who care;
 I would be strong, for there is much to suffer;
 I would be brave, for there is much to dare;
 I would be friend to all, the foe, the friendless;
 I would be giving, and forget the gift;
 I would be humble, for I know my weakness;
 I would look up, and laugh, and love—and lift."

- Song—Selected.
- Lord's Prayer in concert.
- Minutes.
- Roll Call—Answer with the name and station of a missionary in the N. Kiangsu Field.
- Business.
- Collection Song.
- Offering.
- Scripture Reading—Matt. 28:16-20.
- Prayer.
- Song—"Tell It Out Among the Nations."
- Recitation—"Do It Now."
- Message—"The Cry of the Children."
- Quiz.
- Song—"Hark 'Tis the Shepherd's Voice."
- Close with the Mizpah benediction.

SUGGESTIONS.

Have the children learn, and repeat in concert the verse at the top of the program. Let them use as a pledge.

For the Quiz use again the questions and answers on China. They can be obtained from the Executive Committee of Foreign Missions. Review the children on the work of the mission, as well as the customs and history of China.

Make earnest prayer for our missionaries that they may receive the help they need without delay.

DO IT NOW.

I often hear folks talking—
 Somehow it puzzles me—
 Of deeds so great, so mighty
 The world shall some day see.
 Some day, when they get ready,
 The whole great world will be
 Just simply renovated;
 But now's no time you see.
 Conditions must be better,
 And everything to hand;
 But why it never happens
 I don't quite understand.
 "Some day," they say, but ever

The help is far away;
 And, oh, the world needs sadly,
 All promised help today.
 Why not each day be doing
 The kindly deeds we may;
 Not idly wait for others—
 'Twould be the better way.
 For oft by idle waiting
 Love's crown has missed the brow;
 If we the world would brighten,
 We'd better do it now.

—Selected.



REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—NORTH KIANGSU.

OUR readers and society workers will find interesting articles in this number of *THE SURVEY* from several of the leading members of the North Kiangsu Mission furnishing abundant material for interesting programs for society meetings and study classes and giving account of the wonderful opportunities and the outstanding needs of our work in that field.

It is surprising to how small an extent the missionary work has been hindered by the generally unsettled condition of the country. For the past two or three years China has been presenting almost a spectacular object lesson showing that the non-Christian religions do not produce the type of character that makes either the world safe for democracy or democracy safe for the world. For lack of political leaders of such intelligence and integrity as are needed to guide her progress, the ship of state has been in troubled waters. Civil war has prevailed between the Conservatives, with headquarters at Peking, and the Radicals with headquarters at Canton. On both sides the soldiers of the contending forces have had to rely largely on pillage to secure their subsistence. At one time it was stated that a band of about thirty thousand armed robbers were operating in the province of Shantung.

In spite of these and other disturbances, Christian work has gone forward with astonishing results. The Presbyterian Church of China has become a regularly organized body, changing its name to the "United Church of Christ in China" on account of the coming into it of some churches which had previously been connected with the American Board Mission and the London Mission. It remains essentially Presbyterian, however, in its form of government, and Dr. Frank Price assures us that the proposed doctrinal basis of the union is one that conserves the fundamental doctrines of the gospel.

Much emphasis has been laid on evangelism and a hopeful beginning has been made towards occupying the hitherto unreached field among the students and educated classes.

The organization of missionary societies in the native churches is another hopeful result. The Presbyterian Assembly is planning a mission to the province of Yunan, a work in which the missions will assist by furnishing a certain number of workers, but the financing of which apart from the personal support of the missionaries who take part in it will be done by the Chinese Church.

OUR WORK IN MEXICO.

REV. H. L. ROSS and Rev. J. O. Shelby with their families are regularly at work in our new field in Mexico. Mr. Shelby is located at Morelia, and Mr. Ross at Zitacuaro, both in the State of Michoacan. This is the greatest agricultural State in Mexico, and the climate of Morelia is said to be as near perfection as can be found anywhere in the world. The elevation of about 5,000 feet, combined with the sub-tropical latitude pro-

duces a climate about as near the golden mean as can be imagined. It is somewhere in this region that we would like to reproduce the Graybill Memorial Industrial School, having turned over the plant of the school at Montemorelos to our brethren of the Southern Methodist Church, who will probably continue the work which we began there. While waiting for the favorable opportunity to begin this new work. Prof. Morrow, who will have it in charge, is giv-

ing his time to the development of an industrial feature in the Presbyterian College at Coyoacan. In a letter just received from Mr. Ross, he says: "I am writing from Tuxpan, about twenty-eight miles out from Zitacuaro. I came out twenty miles on the train and walked the remaining eight miles. Am off into the mountains for a week with the young Mexican people."

Mr. Ross did not seem to entertain the slightest uneasiness as to his personal safety. It is to be remembered also that for the past two or three years he has remained with his family at Linares without having experienced any trouble from bandits or anything else. It seems a little difficult to reconcile facts like these with what we are constantly reading in the papers as to the prevalence of such conditions as would make military intervention in Mexico on the part of this country a necessity. No doubt things are happening in different parts of Mexico all the time that are very exasperating. It is to be hoped, however, that some other solution of the problem than that of military in-

tervention will be found possible. As a matter of fact, the Mexican problem cannot be solved by military intervention. We can send a half-million troops to occupy the country and in the long run they would doubtless be able to run all the bandits back into their hiding places and keep them there while such occupation was continued. When the time came, however, for our American army to return home, we should have the same old Mexico to deal with that we have now. If the Mexican problem is ever to be really and permanently solved it must be done by other means than that. It cannot be solved while 80 or 85 per cent. of the population remain illiterate, and while there are no effective agencies being employed to indoctrinate the people in Christian morality. In a word, the only solution of the Mexican problem is the missionary solution, and the reason why we so earnestly deprecate the idea of military intervention is that it will make the missionary solution impracticable by putting an end for an indefinite period to all our missionary work.

THE WORLD CONFERENCE ON FAITH AND ORDER.

WE never like to speak slightly of any movement promoted by earnest and sincere men. From the beginning, however, we have found it somewhat difficult to take seriously the proposed World Conference on Faith and Order. The father of this movement is Dr. Wm. T. Manning, rector of Trinity Church, New York, a man for whom we entertain the highest personal regard. He is, however, the leader of the High Church party in the American Episcopal Church, and it is under the auspices of this particular party in that church that the negotiations looking to the holding of the proposed World Conference have been conducted. Dr. Manning was also the leader of the opposition in the Episcopal House of Bishops and Mission Boards to the sending of delegates by that board to the Panama Congress four years ago.

In *The Constructive Quarterly* for January, 1916, Dr. Manning had an elaborate discussion of the position of the party in the Church which he represents on the question of Co-Operation and Unity. Speaking of the World Conference, he says: "We are sometimes asked what the Episcopal Church is prepared to concede (in order to bring about the reunion of Christendom), as though this were a necessary preliminary to conference. The answer is that no communion is asked to say whether it will con-

cede anything. All are asked simply to confer. The purpose of meeting in this way is to understand more fully the position of those from whom we differ, to enter more clearly into what others think, what their convictions are, and why they feel them to be of vital importance."

It seems to us that no World Conference is required to understand the position of the High Church party in the Episcopal Church and what their convictions are, that will make it impossible for them even to unite with other Protestant bodies. At present they are not willing even to co-operate with any other Protestant church in religious work. In the article in the *Constructive Quarterly* referred to above, Dr. Manning says the way is open for the co-operation of Episcopalians with all other Christians now in any kind of civic and social endeavor, but not in religious work. The fundamental trouble is that, from his standpoint, other Christian denominations are *not churches*. There is only one Apostolic Church in the world, and only those are connected with it who have in some way or other received the sacraments at the hands of an Episcopally ordained ministry. The clergy in this Apostolic Church is regarded as a Priesthood, only authorized as such to handle the sacraments, and the sacraments are essential channels of those blessings which the

Church was organized and appointed to convey.

This position brings the High Church party, whether in the American or Anglican Episcopal Church, nearer to the Romish and Greek Orthodox Churches than to any other Protestant church, or to that element in the Episcopal Church which does not hold their sacerdotal and sacramentarian views. It was for that reason that they opposed the representation of the Episcopal Board of Missions in the Panama Congress, notwithstanding the fact that the prospectus of the Congress declared that while it was not deemed advisable formally to invite the Romish Church to send delegates, nevertheless the approach to that Church and the attitude of the Congress towards it would be of the most ironic character.

The promoters of the World Conference on Faith and Order have recently sent a deputation to visit Europe and the Near East and enlist all the churches in that part of the world in the movement. The deputation seems to have been eminently successful in its mission, securing the promise of co-operation from all the churches visited except one. Its report which has just been published has this to say in regard to their visit to the Pope of Rome: "He received us most cordially, he answered most distinctly. The contrast between the Pope's personal attitude towards us and his official attitude toward the conference was very sharp. One was irresistibly benevolent, the other irresistibly rigid."

After granting the deputation a personal interview, this is what was handed out to them as an answer to their invitation, the same having been carefully prepared before the interview took place and handed to them in written form as they departed: "The Holy Father, after having thanked them for their visit, stated that as successor of St. Peter and Vicar of Christ, he had no greater desire than that there should be one fold and one shepherd. His

Holiness added that the teaching and practice of the Roman Catholic Church regarding the unity of the visible Church of Christ was well known to every body, and therefore it would not be possible for the Catholic Church to take part in such a Congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the Congress for those who are not in union with the Chair of Peter. On the contrary, he earnestly desires and prays that, if the Congress is found practicable, *those who take part in it may, by the grace of God, see the light and become reunited to the visible Head of the Church, by whom they will be received with open arms.*"

This response seems to us to be of the nature of a *solar plexus*, and an emotion of sympathy for the deputation involuntarily arises in our heart as we read it. It also conveys the impression that a lurking sense of humor on the part of the Holy Father had something to do with the framing of it.

Our Church with its accustomed liberality and breadth of view has agreed to be represented in the proposed conference. We do not see how any harm can come of it, but are unable to cherish any enthusiastic anticipation of any real progress to come out of it towards the goal of a reunited Christendom. The various branches of the Protestant Church, including both the American and Anglican Episcopal Churches, are already expressing their real spiritual unity in many forms of co-operative work on the foreign field, and as a result of that, in a growing friendliness and sympathy in their relations on the home field. It is this which has made the Inter-Church World Movement possible, and it is to the outcome of the co-operative enterprises carried on through this and similar movements, rather than to the proposed World Conference on Faith and Order that we look for the greatest and speediest advance towards the great ideal of the reunion of Christendom.

PRESBYTERIAN PROGRESSIVE PROGRAM.

WM. FRED GALBRAITH, Secretary.

THE General Assembly, at Durant, May, 1918, adopted a program of raising twelve million dollars for benevolences in a period of three years, beginning April 1, 1919. This task was committed to the Assembly's Stewardship Committee. In May, 1919, the Assembly consolidated this committee with that of Systematic Beneficence, and committed this

financial program to the combined committee.

The constructive calendar program is based on sane, practical principles and spiritual conditions.

The purpose is to gain for our 3,447 churches the greatest possible advantages, strategic and spiritual, of such a united, simultaneous advance as will greatly in-

crease the results and glorify the Son of God, the Head of the Church.

With this, and only this, in mind, we have accepted as goals, besides that of money:

50,000 additions to our Church during the year ending March 31st;

40,000 new pupils enrolled in the Sunday schools;

15,000 members added to the Church from the Sabbath schools;

10,000 members added to the Young People's Societies;

A Church paper in every home where possible; the establishment, or re-establishment of the family altar; enlistment and dedication of life for service; Home and Foreign Mission Study Classes; general campaign of education covering all the needs of the Church; the Every-Member Canvass, March 21-28, for securing \$4,000,000 to adequately support all approved causes for the year 1920-21.

If we are to accomplish a full year's share of our three-year program as to spiritual life, stewardship and missionary education, every organization, every Presbyterian must press forward on a co-operative basis, taking advantage of other successful measures for united action.

February is designated as a month of intercession for the success of our Presbyterian Progressive Program, with February 15th as Stewardship Acknowledgment Sunday, 22nd Stewardship Enlistment, and 29th beginning intensive preparation for the Every-Member Canvass.

It is hoped that all our ministers will preach on this subject this month; that laymen will volunteer to hold stewardship services in pastorless churches; that stewardship may be emphasized by all Sunday school superintendents and teachers; that all members of young people's organizations and women's societies and families at the altar may make this month, February, a month of real stewardship of intercession.

John R. Mott says: "Must not God wonder at the lack of intercessors in view of the fact that His mightiest works are manifested only in the pathway of unselfish and persevering intercession? The history of the Church and Christian experience show conclusively that the workers and leaders, who have accomplished most in extending and building up the Kingdom of God, have been those who gave to prayer for others and for interests outside their own lines the foremost place in the use of their time and strength.

"*The imperative need of prayer.* The fundamental need of the Church today, and of its various auxiliary agencies, is not that of money—desirable (and necessary) as it

is that money power be more largely related to the plans of expanding the Kingdom. Nor is the chief need that of better organization, although anyone can see the waste, friction and comparatively meager fruitage resulting from the want of better co-ordination and distribution of forces. Moreover, our greatest need is not that of better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler leadership in the activities of applied Christianity. Neither is the primary need that of more workers, although at first glance that might seem paramount. No, back of this and other unquestioned needs is the fundamental need of more Christ-like intercessors. This, if adequately supplied, will carry with it the meeting of the other claimant requirements of our day."

We need to realize we are stewards of time. An old man, wise in the costly school of experience, exhorts those of younger years (Eccles. 12:1). Again the same author urges diligence (Eccles. 9:10). Jesus, realizing the urgency of duty and the fruits of time, associated his followers with himself, saying (John 9:4). Paul begged the Ephesians and Colossians to buy up the opportunity (Col. 5:6, Eph. 6:16).

We are, moreover, stewards of talents. Power, influence and talent are involved in wealth; for wealth is power; wealth enlarges influence; wealth, where honestly acquired, is a God-given talent, "A man can receive nothing except it be given him from above." God is the source and bestower of all we have. The ground of our stewardship is His ownership (Ps. 24:1, Matt. 25:14).

Stewardship is the duty of dispensing as an accountable person. Christian stewardship means that each individual Christian is intrusted with certain things for which he must account to Christ."

The Laymen's Missionary Movement, the Woman's Auxiliary, the four Executive Committees of our Church, and every other organization is engaged in making this campaign of Christian Stewardship a success.

To reach the financial goal (\$4,000,000) for the benevolent work of our Church next year is not an unreasonable task. We have the *money*. Have we the sense of stewardship? If we were to give God, in this campaign, only one-tenth of our income, our gifts would be over \$14,000,000, it has been carefully and conservatively estimated. The Federal Income Tax Law of the United States exempts up to 15 per cent. for religion, charity, etc.—shall a Christian do less for his Lord? No one is giving too much; many are giving too little; some are giving nothing; and more than half of

our Church did not report as having made the Every-Member Canvass last year at all. "It is demanded of a steward that he be faithful."

The plan of organization for the Presbyterian Progressive Program is:

1. The Assembly's Committee on Systematic Beneficence and Stewardship: Rev. A. D. P. Gilmour, D. D., chairman, Spartanburg, S. C.; Rev. Wm. Fred Galbraith, secretary; Mr. R. E. Magill, treasurer, Richmond, Va.; one member from each of sixteen Synods; one representative from each of the four Executive Committees. Offices of this committee are in the Times Building, Chattanooga, Tenn.

2. The Campaign Committee: Composed of Rev. Homer McMillan, D. D., chairman; Rev. Henry H. Sweets, D. D.; Rev. L. R. Walker, D. D.; Rev. John I. Armstrong,

D. D.; Judge T. F. West; Rev. A. D. P. Gilmour, D. D., and Mr. R. E. Magill.

3. The Campaign Manager: Rev. S. Waters McGill, Chattanooga, Tenn.

4. An efficient Synodical Manager duly elected by each Synod.

5. The Presbyterian Manager for each Presbytery and elected by same.

6. Group leaders for groups of churches in each Presbytery.

7. An elected, or appointed, campaign leader in each congregation.

With this well-nigh perfectly organized plan the last man, woman, boy or girl, is reached, and each member must realize he or she is an essential part of the organization which will work out to success just in proportion as it is worked out by each member.

SITUATION IN NORTH KIANGSU.

REV. B. C. PATTERSON.

CHOLERA.

CHOLERA raged during the summer in all Eastern China and thousands of the Chinese died. While it entailed meticulous care in the preparation of all food, we heard of no missionary being attacked, and comparatively few native Christians were taken.

ROBBERY.

The northern part of the province has been infected with robber bands until the situation has become intolerable. Murders, seizing for ransom and violence has become the ordinary routine, and the people have been in desperation. However, letters from Sutsien in October say that locally it was then peaceful. It is probable that a strong official has made that section too uncomfortable for them.

LOSSES.

In June the Rev. A. D. Rice was carried off by the dread typhus, which is epidemic in China. He left one of the most encouraging pieces of mission work in North Kiangsu.

In September Mrs. Geo. P. Stevens was suddenly taken from her delightful home and happy work. The mission feels the loss of these two most efficient workers very severely.

Several other missionaries have become temporarily incapacitated by illness or accident. Among these is the business manager and treasurer of the mission, Rev. C. N.

Caldwell, who met with a severe fracture while riding on a street car. He is expected in the United States at an early date. His furlough being about due it was thought best that he should return at once and recuperate in this country.

PERSECUTION AT TAICHOW.

The trouble at Taichow where the gentry were trying to seize mission lands was in a fair way to be settled in October and Dr. Robt. Price hoped to begin work on his new hospital soon.

The schools have never been so full. The grading in the schools and the quality of the work done is steadily improving.

The hospital work is progressing most satisfactorily. The growth in the Christian community is encouraging.

In 1917 there were 2,600 communicants. In 1918 there were 3,300 communicants. In 1919 there were 4,100 communicants. There are thoughtful people who are taking into account the tremendous revolution wrought in the fabric of the nation by the mission work and its accompanying social uplift.

There are the anti-tuberculosis, plague, small-pox, cholera and malaria propaganda, the education of the masses and especially of women, the ever-growing power of the press, new ideals in government, the enormous growth of the general information of the people and the sympathetic attitude toward Christianity shown by many leading men. All these things herald the dawn and foretell larger ingatherings.

The anti-Japanese boycott is the most outstanding feature of the whole year. The students all over China, and especially mission school boys were the leaders. The boycott is a fierce protest against Japan's aggressions in Shantung. It is not yet over with.

A COMFORTLESS BED.

Mrs. HUGH W. WHITE.

"FOR the bed is shorter than that a man can stretch himself on it, and the covering is narrower than that a man can wrap himself in it."

Could you give a more vivid picture of an uncomfortable bed? But I want to try to picture another, slightly different.

The bed is both long enough and wide, too large in fact; that is the trouble. One trouble, and the other trouble is that the covering is totally inadequate. Indeed, it covers the bed only in spots and patches. Give it a hitch in this direction, and it comes loose on the other side. Cover this spot, and that spot is left bare. Try to spread it out more, and it is only made thin and ragged.

Occasionally a cry is heard "Ma! Big Brother is taking too much cover!" or, "Ma! Little Sister is pulling my cover off of me!" or, "Ma! My toes are sticking out and my feet are cold!"

But as a general thing, a fair and impartial effort is made to use the cover as effectively as possible.

Once, not long ago, a friend did come and ask us, "Just how much cover will it take to cover adequately your entire bed?"

So overcome were we at the idea of really being supplied, that we could hardly respond, but the question was repeated, we made our calculations and answered, and we live in hopes.

Still, I can but remember that about eight years ago, much the same question was asked, and similar hopes held out.

Why, I wonder, am I reminded just here of the story of an old darky who had married, and whose wife was continually pestering him for money? Fifty cents one week, a dollar another week.

"What does she want with so much money?" asked a sympathizing friend.

"I don't know," answered our hero. "I aint never give her none yit."

I suppose I have the idea that we can tell more about the best disposition of the cover when we begin to get some more of it.

But whose is this bed, after all? That is the point. It is not ours, but yours. It belongs to our dear mother, the Southern Presbyterian Church. It is recognized as hers by herself and by all her neighbors.

The missionaries, of course, did not take part in this boycott movement. It is true, however, that the sympathies of the great majority of them were with China despoiled and helpless.

So it is to mother, and to her alone, that we can appeal.

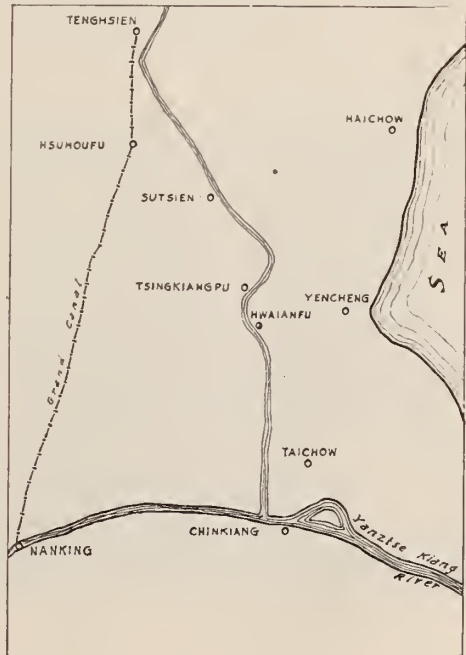
I enclose a little sketch of our mission—the bed which you have sent us to cover, and dropping the slight veil of pleasantry, I want to make you see some of our needs.

You see how we are patched about here and there, and not indicated in this sketch, around each station is a considerable stretch of Chinese patchwork, eking out our covering, but even with this, "the covering is narrower than that a man can wrap himself in it."

From Chinkiang, our oldest station, Mr. Richardson with his family has just gone to fill a need in the Seminary at Nanking.

This left bare his flourishing schools, but after many vain efforts to secure help from our own mission, he finally negotiated the loan of Mr. and Mrs. Hopkins from the Mid-China Mission for one year (rate of interest not specified).

Taichow suffered the loss of Mr. Ghirselin,



to go to France, a year or more ago. We have not heard of his return.

They have Prices, Hancocks and Harnsbergers, the Hancocks having been transferred from Yencheng, and Mrs. Harnsberger having successfully raided T. K. P. and secured Miss Agnes Woods. But the Harnsbergers are now going on furlough.

Yencheng still most deeply feels the death of Mrs. Smith at home last January. We hope for Mr. Smith's return. This station has Whites and Hewetts, but the Hewetts are overdue their furlough and are going in the spring. We rejoice in Agnes White's return. She is to try to recuperate her health this year, and help teach the little Whites.

For the last two or three years Yencheng has been down on the list for "the next man," but in the language of our colored friend, "She ain't never got none yit."

Haichow—oh, the tragedy of Haichow! Last year a happy, prosperous station of eight grown-ups, besides Grandma Rice, and fifteen children, now left with three adults, besides Grandma Rice, and two children. Little Dick Vinson, snatched away in a moment by death. Mr. Rice, strong, sturdy Mr. Rice, in the height of his strength and usefulness, struck down by typhus fever—his mother, who had come out to end her days with her son Archie, voicing the old, bitter cry, "Would God I had died for thee, my son, my son!"

Mr. Vinson, a sufferer for years, but active in many lines, went down to mission meeting to make an appeal for help. No one felt ready to leave his work to take up the Haichow work.

Mr. Vinson was taken with a severe attack of his old trouble, his wife and family were wired for, and they are sailing for America at the earliest possible date.

The Morgans are on furlough too, so there are left Mr. and Mrs. Grafton and Mrs. Rice, each with one child, the other children having gone to Shanghai to school.

Then the question of help came up again, and I believe Tsing Kiang Pu is to spare one of their families. Miss Bissett recently come out will be in the Nanking Language School this winter.

T. K. P. was for years the terminus of our mission, and various workers who afterwards went to new stations, served their apprenticeship there. So they feel that they have been quite generous, and only recently have the twin stations, T. K. P. and Hwai-an, been anything like adequately manned. It seems a pity to deplete them, but what would you?

From Sutsien, the Pattersons are about to go home on furlough.

Mrs. McLaughlin has just had an opera-

tion in Shanghai. Just as she was going there for that purpose, Mr. McLaughlin was taken suddenly and violently ill, and he also is there with a probable operation in view. This station has Junkins and Bradleys, the Scotch ladies, with Mr. and Mrs. McCutchan returning.

Hsouchoufu has just sent the Armstrongs home on furlough, but they are fairly well supplied with Mrs. Grier, the MacFadyens, Browns, Lancasters, and now Miss Young going to the land, beside Isabel Grier, who has recently returned to the land of her birth. So true is it, "to him that hath, shall be given."

Then there is one little bit over the edge of our bed, with the Northern Presbyterians, with whom Mr. Stevens is teaching in a theological school.

But, oh, just a few days ago we heard of the sudden death of Mrs. Stevens—our dear Mary Thompson, so dear, so precious—whom everybody loved!

And her husband out in the country, not getting in till after her death!

Ill only one day—her sister, Mrs. Brown, and Mrs. Grier hastily summoned and coming by special train from Hsouchoufu—two little children left motherless—and her own mother just coming out from America to visit her two daughters!

History repeats itself. Twenty-two years ago Mrs. DuBose came out to meet the news of the death of her daughter Pauline, Mrs. Little, under very similar circumstances.

Truly we have been stricken with blow after blow, loss after loss. The losses we have suffered from death and removal in the last few years much exceed the number of reinforcements. So we are not even marking time, much less making advances.

"Oh," perhaps you are saying by this time, "what a pessimistic view of things."

Well—so be it.

If the aspect of affairs is pessimistic, you should know it. We are doing our best to stand in the breach, but it is yours to fill up the breach, to send reinforcements enough not only to fill the gaps, but to man an advance all along the line.

We hear that other missions are getting out large numbers this fall.

We cannot hear of a single one coming to us. There are rumors about one or two families, but nothing definite. We have been sending out S. O. S. calls to individuals and to the committee and now this comes to *you* who are reading this. Come over and help us. The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lords of the harvest that he would send forth laborers into his harvest. And as you pray will you not say, "Lord, here am I—send me?"

Yencheng, China.

MR. CH'EN.

REV. O. V. ARMSTRONG.

BEFORE leaving China for America, I asked a Mr. Ch'en, a young Chinese captain in the army, stationed at Hsu-choufu to write for me a few lines of biography as to how he happened to become a Christian and his experience in the Christian life. He has been at our city for a year or so. He is a most earnest Christian young man. Although his military headquarters is more than a mile and a half from our church, yet he seldom fails to walk all the way and attend the church services. He is one of the most generous contributors in our city church. He is a fine looking young man, a "hail fellow well met" in the best sense of that term. He has quite a nice wife, and she, with their little six-year-old son, often accompany him to church. His father, a real nice old gentleman, lives with them. Since the son became a Christian, he has been praying that his father would become a Christian. He was not satisfied to trust to that means alone, so he persuaded his father to study the Bible with himself, the son, as teacher. Then last year, he began to bring his father to church with him. This year at our winter examination for church communicants, the father was examined and received as a member. Now both father and son come to church regularly together, and we consider them among our most earnest Christians. It was fine and did one good to see this strongly-built, well-dressed, handsome young military officer standing by the father's side in front of the pulpit, with tears glistening in his eyes, as the father answered the questions usually propounded to those entering the church and received baptism. The Church in China, and in every land, needs more Christians of the type of Mr. Ch'en—themselves living, active, consistent Christian lives, and ceaselessly praying and tactfully working for the salvation of loved ones, friends and acquaintances.

The "biography," which he wrote for me is very short, it contains about 500 Chinese characters and only fills one sheet of type-writing paper. He divides it into three parts: I. His education and military life since graduation. II. His steps by which he became a Christian. III. His Christian experience and life purpose. He speaks very briefly of the first part. For a while he attended a mission school. There he not only did not become a Christian, but he was firmly persuaded in his own mind there are no such things as God, soul, salvation or a

hereafter. After leaving this school he entered the military school at Pao Ting Fu. After three years of study, he graduated. Since that time he has been stationed at many places, holding some nine various and sundry commissions in the army—some of more, some of less significance.

In speaking of the second part, why he became a Christian, he says that from earliest childhood he was deeply impressed by the fickleness of his fellowmen, and the viciousness of the customs around him. All this caused him deep sorrow and melancholy. At the time of the "Boxer Uprising," he was in Tientsin. The soldiers and others from many countries were stationed there at the time. (These soldiers were enroute to Peking to relieve the hundreds of missionaries and others who were being besieged daily by thousands of the "Boxers"). Mr. Ch'en says that many of the soldiers did not impress him as being much better or different from the Chinese. However, he was strongly impressed by the character, bearing and kindness of the American and English soldier. At the time he was unable to explain this superiority. Many years afterwards, he happened to be stationed in Tientsin, this was in 1912. While there he became acquainted with a missionary working there in that large city. From him the young officer learned something about the Christian religion. Through this mis-



Mr. Ch'en and his father whom he won over to Christianity.

sionary he was introduced to the city Y. M. C. A. of Tientsin. While there Dr. Sherwood Eddy visited China and he heard him deliver some of his very remarkable lectures on China's weaknesses and the remedy. He was struck by the trend of Dr. Eddy's lectures—that Christianity alone had the power to transform the human heart, uplift society, and make poor, weak China a strong and prosperous country.

Mr. Ch'en, because he firmly believed this, signed a card expressing his willingness to enroll in a Bible class and with a leader and others study Christianity. Four years after this, in 1916, while stationed at Nanking, through the power and leading of the Holy Spirit, he decided definitely to become a follower of the Lord Jesus Christ. Soon afterwards he was received into the Christian Church.

In the third part he narrates briefly his Christian experience as it has been during these three years. He ascribes his victories over the world and the devil to prayer and Christian service. He says that soon after he became identified with the Church the members of his own family, his friends and others used various means of persecut-

ing him. He gave this matter much thought and prayer, and finally decided that such was only the devil's method of forcing him to give up his new religion. Instead of surrendering to the devil, he decided to try to win his tempters and persecutors over to Christ. With this end in view, he began to work—praying for them morning and evening and telling them about Christianity as the opportunity offered itself. Gradually they ceased all their persecutions and a perfect peace entered and possessed Mr. Ch'en's heart. This experience greatly strengthened him in the faith, and partly as a result of it he gave himself wholly to the Lord. Among the things he decided to do were to have family worship, and to pray and work for the salvation of others. He says he often tries to do "personal work," buys books and tracts and gives them to friends, and tells his soldiers the meaning and the advantages of his religion. He hopes that the Lord may help those for whom he works and prays to forsake the false and turn to the true, leave death and enter into life. All these hopes the poor writer dares to cherish in his humble heart.

MR. MA.

REV. O. V. ARMSTRONG.

MR. MA, whose picture appears herewith, was asked by the writer for a short sketch of his life. He gladly consented to give it after he was told that it might be used in the interest of the king-



Mr. Ma, whose history is like that of the "Prodigal Son."

dom of God. This old Chinese man, now past seventy years of age, is one of the most remarkable characters in our work at Hsuehoufu, China. His life, up to the time of his conversion, has much in common with the "Prodigal Son" of Luke 15:11-24. Like the "Prodigal," Mr. Ma grew up in a home of wealth, culture and education, and like him, Mr. Ma early grew tired of home restraints and from his father received his "portion of goods" and set out for a "far country." He left his native province of Honan and came to live near our city of Hsuehoufu. Again, like the "Prodigal" of the Gospel, this Mr. Ma "wasted his substance in riotous living." He soon became the willing slave of opium and strong drink. These evils not only reduced him to abject poverty and want, but also left him almost a physical wreck. Like the "Prodigal," he was reaping what he had sown. Like the "Prodigal," Mr. Ma had his "famine," which proved a "blessing in disguise."

At this point, our acquaintance with Mr. Ma began. It was about eight years ago, our section of China was passing through one of its many and severe famines. This old man, with thousands of others in similar circumstances, without food or money, came to our city to beg in order to keep soul and body together. At that time, our station had in hand a few hundred dollars

of famine funds, a small unused surplus from a previous famine. It was decided to employ a few dozen of these famine sufferers to do some excavating and the carrying of earth on our new church site. This Mr. Ma was among the sufferers who were thus employed.

Mr. Stevens, who had this form of work in charge, gave each man three or four cents per day, enough to stave off starvation. Most of those employed were little concerned as to the amount of dirt excavated or carried; in fact, they believed that the less done the longer the job would continue. Mr. Ma, it was observed, differed in this respect from all the other laborers, he carried larger and more loads and did it cheerfully. This faithfulness impressed Mr. Stevens, who took him on as a "gatekeeper" at the South Gate, at the conclusion of the dirt job. Here the old man more than "made good," and was as diligent in his study of the Bible as he was watching his gate. After a few months, he was baptized and received into the Church. Later he became a "bookseller," went out on the streets, and in season or out of season, preached and sold books and tracts. Now, for four or five years, he has been the preacher at the South Gate work in our city. This work has greatly prospered, and it has been due almost entirely to Mr. Ma's life and work. He is respected by every one who knows him. There are few homes in our city which have not some books and tracts purchased from him. His consecration, his faith, and his prayer life are the secrets of his power. He dares to believe that God hears and answers all of his prayers. Scores of his friends when they are sick or have sickness in their homes come to old Mr. Ma to get his prayers. They believe his prayers more

efficacious than doctors and medicine. He often devotes a good part or even all of a night to prayer for some object. Until a year or so ago, he was accustomed to get up at 12 o'clock at night for an hour or so in quiet, earnest prayer. Because of his failing health, he has been obliged to give up this practice. When any of us are sick, Mr. Ma is among the first to call and tell us that it will be all right since he is "praying for us." He attributes our recovery, to a large extent, to God's answer to his prayers. We believe firmly in his prayers, we know that God hears and answers him.

The last few sentences of his short life sketch might be translated freely as follows: "I, in my weakness and unworthiness, have long dared to hope that some day at the South Gate there might be established a strong and aggressive work with some of the marks of heaven as its features. For this end I have constantly prayed. Although God has answered, in a measure, these prayers, for the most part my goal has not been reached. If God wills that I live to see this happy consummation, then I desire to return to my old home in Honan and spend my closing days preaching Christ, his love and his salvation to my relatives and friends. However, my body is not strong, and I sometimes fear lest I shall be 'called away' before my hopes are realized. I beg that the ministers and members of your most honorable American Church will pray for me constantly, that my strength may hold out until, with God's help, I accomplish these objects."

This old man prays every day for our Church here in the home land. Are there not many here in the home land who are willing to pray for him and the Church in China?

INCIDENTS FROM THE HSUCHOUFU FIELD.

REV. LEWIS H. LANCASTER.

AN incident occurred in the country several weeks ago which interested me as an illustration of the solidarity of Chinese social life and the way in which they fix responsibility. One of our Christians went to a nearby market town to make purchases for himself and others. He had with him about \$22, all of which was stolen from him at the market. He then went to the head man who controls the market, told of his loss, and asked for reimbursement on the ground that he (the chief man) is responsible for what happens on his place and at the market over which he rules. This responsibility was not denied

by the head of the market, but the affair dragged on for some time until the man finally succeeded in getting a little more than half the amount claimed. Perhaps it was a case of the unjust judge and the importunate widow. When I expressed surprise to those who told me of the occurrence that Mr. Lu could lay any claim against the head of the market, they seemed to take it as a matter of course and laughed that I should be surprised.

One of the saddest things I've had to do came about a few days ago. The mother of Mr. Wang Tswen Jen, one of our country lay preachers, died of cholera. Now I have

considered Mr. Wang one of the best of our preachers in his work of winning inquirers, but at his mother's funeral he yielded to his sisters who are not Christians and allowed them to have heathen ceremonies at the funeral. He offered as explanation that he was away from home when his mother died and that as his sisters had provided the burial clothes and coffin he could not control things. The church session took the position that the sisters could not overrule him and that he was weak in not preventing the occurrence of heathen practices. The elders said he might not have been able to prevent all burning of paper, but he could have prevented the sacrificial offering of gifts to the departed spirit and the burning of paper money and other things to use in the spirit world. It then fell to my lot to tell him he could not be one of our preachers now, but that I still hoped he would preach to his own and surrounding villages. The session will also probably debar him from communion when we meet in two or three weeks to celebrate the Lord's Supper. It is certainly hard for us to realize the temptations of these Christians and to understand the tremendous pressure of heathen surroundings upon them.

Yesterday there came to Hsouchoufu a Korean, fleeing to a place of safety and seeking to join his fellow-patriots in their work for Korean independence. He says he is one of 3,000 Koreans who had to leave Mukden because of the Chinese officials' attack upon them at Japanese instigation. He was afraid to stop in Tientsin or Tsinanfu, because all

the northern military officials are under Japanese domination, so he is taking his wife and child to Shanghai or to Hongkong. He says he is a member of the Presbyterian Church and certainly seems to be a zealous Christian. He had formerly worked with the makers of the so-called Korean Constitution and is seeking to rejoin these men in Shanghai or in whatever place they may have fled to since Japanese persecution has followed them even to Shanghai.

In the afternoon he gave a stirring account of Korean conditions before the students of the boys' school. Later their leaders went to consult with the officers of the city students' league to arrange for the information he gave to be disseminated among all the students of the city as part of their fight against Japan.

According to this man's report Korean immigrants into Manchuria now number 600,000, and 10,000 Koreans were killed by the Japanese within the past four months.

The boycott of Japanese goods still continues, and the work of student organizations all over China is unabated against Japan.

At noon each day the members of our station who are in the city gather for a brief season of prayer in behalf of all that we are trying to do. It is proving a most valuable investment. May we count too on the prayers of each of you for us, for the Chinese Christians and their leaders, for the churches, schools, hospitals, and all agencies by which we try to make Christ known?

Hsouchoufu, China, October 7, 1919.

FROM HSUCHOUFU.

Miss Lois Young.

AS I write I hear a great booming sound outside as if the city were being shelled by the German machine guns. At first I was somewhat dismayed lest it should be another rebellion, but as I listened more closely I discovered it was only fire crackers being sent off to celebrate a national feast day. It is the middle of the eighth month by the Chinese calendar, everybody is supposed to settle old debts today, and tonight there is feasting and celebrations of various kinds. The schools all have holiday today and also on the 10th of October, which is the birthday of the Republic.

I haven't had an opportunity to write to many of you since I came to Hsouchoufu, so you will probably be surprised to see this change of address. The music teacher came out for the school in Soochow this fall, so I felt that I could be spared from the school there in a year or so, as soon as she had some language study. But an urgent call came to me from Hsouchoufu to come help

with the girls' school. So the mission thought it best to come on now. The hard part about changing was the dialect, it is quite different up here. I am trying to work it out now, and get used to this strange tongue. I hope to begin a class or so in the school next month, and slowly work into it.

The school was opened by Mrs. Stevens about eight years ago. She did a fine work in spite of the fact that she had very little to work with. She was transferred to another station, so the school has changed hands frequently in the last three years. Just now Mrs. Lancaster is holding it down. I hope to be able to relieve her soon. There are sixty girls in the school, in seven grades. Most of them are of the poorer class, so the tuition must be very low. Most of them pay about thirteen dollars a year, which includes board, tuition, and room rent. A few pay more than that, and some can't pay that much. Some of them work an hour or more a day, helping in the dining room,

cleaning up the house, or sewing, to help defray their expenses. We are so crowded now, but we have great hopes of getting a new building within a few years.

We have a wonderful opportunity here, in this big city of 125,000 people, with its densely populated country districts. We have, the only Christian school for girls. There is a government school here, but it is just beginning, is not well established yet and of course it has no religious training. If we could get one hundred girls and train them for Christ, just think what that would mean in this city. When I think of this wonderful opportunity I wonder why God gave it to me, and not to one who was better prepared for it.

I am living with Mrs. Grier. Those of you who know her will realize what a privilege I have. She is very busy with the Woman's Hospital, has had so many cholera cases this fall. It has been quite bad in the country districts. We have heard of entire families dying with it. The poor people know so little about caring for their health, it is surprising how many of them live rather than how many die. We are trusting the cold weather to come soon and kill it out.

May the New Year be one of great joy in the Master's service.

Hsouchoufu, China, October 7, 1919.

"SPEAK TO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD."

EGBERT W. SMITH.

AT yesterday's meeting of the Executive Committee of Foreign Missions there was presented, and, after full discussion, adopted, with enthusiastic unanimity, the following resolution:

"That this committee recommend to the Assembly's Beneficence and Stewardship Committee that it lay before the next General Assembly a carefully worked out plan for just such a great drive with a great objective as has recently been made with such conspicuous and invariable success by the Northern Methodists, the Southern Methodists, the Southern Baptists, and other leading denominations."

It is clear today, even to the wayfaring man, that the churches, under providential guidance, have found the most amazingly successful way of raising the needed funds for the Saviour's work and at the same time permeating their whole constituency with a fresh spiritual zeal, that has ever been known in the history of the Church.

The Baptists have just gone over the top with \$82,000,000 already pledged and the total rising with each hour. I was at a Kentucky town last Sunday morning where the Baptist congregation, which had been accustomed to give about \$10,000 in five years for benevolences, accepted their apportionment of \$40,000 and have actually gone over \$50,000. I asked our Presbyterian pastor there, who knows the people, whether

the subscriptions would be paid. He felt sure they would.

What Dr. Pinson, the Southern Methodist Secretary, has told me of the ease with which the Southern Methodists reached their fifty-three odd millions, and the astonishing spiritual revival accompanying and following the effort throughout the whole Church, sounds like the day of Pentecost come again.

The success of these efforts seems mainly due to the appointment of so great an objective as forces believers back on their supernatural resources, and of a definite seven-or-eight-day period on which are focused the combined efforts and prayers of the entire Church. It is profoundly significant that every denomination that has tried this method has been blessed of God with an astounding success, as if to rebuke the smallness of their former aims. It is an evidence of what we have often read, that it is easier to do a gigantic thing than a little one.

The three other leading denominations of the South have shown us the way. God's blessing upon their efforts has been unprecedented. Shall not our Church follow in the footsteps of their faith, and claim and obtain from God the greatest blessing we have ever known? We are at the parting of the ways. Unless we decide quickly that we shall seek a similar blessing for ourselves, the time for it may soon go by.

WHAT THINK YOU?

EGBERT W. SMITH.

OUR Foreign Mission fields are in immediate need of eight or ten doctors, an equal number of nurses, a much larger number of men and women evangelists, several teachers of both sexes, four industrial short term men, and a competent business man to be treasurer and business manager of our Congo Mission.

We earnestly request all our pastors to read the above statement from their pulpits.

We cannot but believe that God is calling Christian men and women in our congregations to enter these fields and they are turning a deaf ear to His call.

How will some of our young ministers, who are providentially free to go abroad, explain to Christ when they meet him why they chose that field where comparatively the number of workers is greatest and the need least, and refused to go where the supply of workers was least and the need greatest?

When criticised for working among publicans and sinners our Lord justified his course by the question of need. "They that are whole need not a physician but they that are sick." In other words, "it is the superior need that determines my field." The great majority of people are unable to go as foreign missionaries on account of age, or family responsibilities, or deficiency of health, capacity, education, or other rea-

sons. If the few that are able to go should determine their field as their Lord determined his, would they be laboring among the people here that have already one Protestant Church to every 319 of the population, or among those over yonder, for whom Christ died as truly as for us, where, in the territory assigned to our Church, are thousand of villages filled with friendly-faced adults and innocent-faced little children not one of whom has ever in all their lives even once heard the name of Christ? What think you?

The Southern Baptist leaders met this last summer in Nashville and appointed the first week in December as the time for their great drive, thus compressing their preparations into a few months. We could not undertake anything commensurate with what the other churches have aimed at without the approval of our General Assembly. If our Systematic Beneficence and Stewardship Committee should confer with the leaders of the Southern Baptists and the Southern Methodists, and with all the light that their successful experience can furnish, should work out a complete plan for submission to the next General Assembly, I am sure it will develop in the Assembly such a spirit of prayer and enthusiasm as was never before manifested in that body.

Nashville, Tennessee, December 10, 1919.

THE MEETING OF THE MID-CHINA MISSION.

REV. H. MAXEY SMITH.

THE attendance was smaller than it has been for several years. This was due to the fact that a large proportion of our number are at home on furlough, several others were detained by sickness and still others—Mother Stuart, Dr. and Mrs. J. L. Stuart, Dr. and Mrs. Shields and Dr. and Mrs. Venable—are now laboring beyond our bounds.

At the request of the retiring chairman, Mr. Wilson, the opening sermon was preached by Rev. J. Y. McGinnis. As I was not expecting the request which you, Mr. Editor, sent me three weeks later to write this article, I did not take notes at the time, and I have forgotten whether Mr. McGinnis took a text or not. But I have not forgotten his sermon. It was a good one, carefully prepared, and was listened to with closest attention by all present, which included numerous visitors from other missions. - Mr. McGinnis said he wished to direct attention to a truth complementary to the Great Com-

mission. The Great Commission is our command to go to the heathen, but the Head of the Church by his Spirit is commanding the heathen, unconsciously to them to *come* to hear the gospel. It was this thought that he developed and impressed.

The chairman elect, Dr. Hutcheson, being absent, the vice-chairman elect, Mr. McGinnis, took the chair. He did the work so well that every one was glad that he had not carried out his threat to resign, made before the meeting convened.

The report of the Ad-Interim Committee was long—just one hundred items of business having been transacted during the year. It was approved by the mission with the exception of one item, reconsidered. A few years ago when this committee was first given plenary power to transact ad-interim business, there were many misgivings; now it is doubtful if a proposition to return to the circular letter plan would receive a single vote. Indeed we begin to wonder

why we endured it so long. In my study the other day I came across one of the old circular letter forms and looked upon it with a feeling akin to that with which one views some relic of a barbarous age.

The Sunday meeting, according to our custom of several years standing, was a union communion service with the Northern Baptist Mission, meeting about the same time.

The fact that there is just now an acute shortage of workers, both foreign and Chinese, constantly forced itself upon our attention. We have only one foreign doctor at each of our three large hospitals, and the furloughs of two of them near at hand. The educational workers are sorely pressed and our institutions and administrative work are constantly drafting help from the ranks of the evangelists, thus delaying our plans for country-wide evangelism. The report of the Evangelistic Committee said, "The work of the mission has received two men from the graduating class of the Seminary this year, but we call attention to the fact that there is only one man in each of the next two classes available for our fields. From the Bible School we have received this year four men, but we have only one other man in the undergraduate classes. So far as we can learn there are no men from our mission to enter the Seminary this fall." The committee then proposes a definite, constructive plan for seeking out and assisting men who feel the call to the ministry. The report of the Survey Committee showed that we need at least 40 additional trained men adequately to carry on the work planned for the next three years, and to supply this need there are only about 26 volunteers for the ministry in our Mission High Schools and Colleges. The problem of maintaining all fronts intact, notwithstanding our depleted ranks occasioned much discussion and prayer. Yet notwithstanding our own peril we answered without a dissenting vote an S. O. S. call from Chinkiang. It was one of the tensest moments of the meeting when after prolonged discussion the motion was made to reply, "We are unable to help" and after prayer unanimously voted down and Mr. Hopkins sent to the rescue. He is to return to Kashing at the end of the present school year. Mr. Allison was advised to accept the call to the Hangchow Christian College for at least one year, the transfer to be made next February. This creates a serious situation in the Kiangyin Boys' School, but the larger interests of the work seemed to demand it.

An item of business left over from at least two previous meetings was the revision of the Constitution and By-Laws. While this revision has been in progress we have been doing without a constitution and have gotten

on so well that some think we might do without one permanently. Others were heard to say that it was a waste of time to adopt a constitution this year because when the ladies get the vote next year they will make another one. About half of the report of the Revision Committee was approved and the other half adopted as standing rules until next mission meeting.

The Executive Committee was asked to change its manual so that a mission desiring to do so could make its voting members to consist of both men and women who have passed the language requirements. The chief opponent of woman suffrage in the mission, though deserted by his friends, stood to his guns to the last, so that the above action was taken with only one dissenting vote.

The report of the Conference Committee was approved. Much disappointment was felt that the North Kiangsu Mission did not see its way clear to approve of the appointment of a sub-committee of the Conference Committee to deal with matters arising ad interim. This leaves us without any machinery for handling ad interim matters that concern both missions. A case in point is the location of a new missionary expected soon. We feel that it is unnecessary, too expensive and too inconvenient to call the whole committee together more than once a year, but no alternative was left us and a letter to the North Kiangsu Conference Committee was approved, asking for a meeting in the near future at which time we hope that difficulty can be satisfactorily arranged.

There has been much improvement in the mission organization in recent years. It is now much more efficient than that of the average Church Court at home. The election of the chairman a year in advance helps to this end. He is able to select his standing committees with care and to announce them promptly. Another thing that contributes much to the dispatch of business is the program prepared in advance by the Ad Interim Committee and submitted for approval the first morning.

In the election of committees for the ensuing year, as usual, two views emerged. Some members believe in the principle of rotation on committees; others think that when one has shown a fitness for a particular committee and is doing good work on it he should be continued, even though he has been on that committee consecutively for several years. These committees sometimes have opportunity to do constructive work of great value and why should one who has thoroughly acquainted himself with the work of a committee and prepared to do good work on it, be transferred to another committee to work less congenial, with which

he is largely unacquainted, just because a term of two or three years is up?

I think the mission took high ground and a broad view on all the matters that came before it. As one of the lady speakers said near the close of the meeting the mission has rung true, and I am proud of it. There has been a growing realization in the mis-

sion that the work of each is that of all and it was a pleasure to see the junior members definitely take their stand with those who hold themselves ready to serve wherever in the judgment of the mission their services will count the most for the advancement of the Kingdom.

GLIMPSSES FROM SUTSIEN.

MRS. B. C. PATTESON.

A SON of a missionary was asked what he would rather be when he became a man. He replied, "a missionary on furlough."

We have reached that blessed state, and it is truly one to be desired.

Our greatest impression of the home land is, how kind every one is.

We take this opportunity to thank our many friends, especially those at Tinkling Spring, Va., and Lexington, Va.

We are living at Lexington, Va., 3 Lee Avenue.

When in the U. S. our minds, in a measure, lose their Oriental attitude, so I will make some selections from my diary written while in China, illustrating some of our Christians' characters.

Mrs. Chen, from a country church, was visiting in our home with her daughter. She noticed on the wall the photograph of our eldest son. The daughter noticed the resemblance to his father, and guessed he was the son. The mother immediately replied, "Is not that like the Saviour saying, 'He that hath seen me, hath seen the Father?'"

This woman's brother, who is also a Christian, was driven from a village by judicial authority, where he was preaching. He returned home elated saying, "I got glory today, I suffered for my faith, I am persecuted as the Apostles were—glory to him."

One of our most interesting experiences was an old sorceress, who for 52 years had used divination for the control of demons and to cure disease. She as Cornelius, had her vision, but her grandson, and not an angel, advised her to send for the missionary, who would fully explain the way of truth. This we did, and she gave up all her witchcraft and superstitions.

God frequently uses visions and dreams to bring the Chinese to a decision.

In a Sunday-school class one afternoon,

composed of more than twenty women, young and old, two of the women belonging to the official class and one of them the wife of our highest military official, not one could give the colors of their flag. The colors are red, yellow, blue, white and black. This shows how little interest the women of China manifest outside their own routine. Our Christians are more open-minded and alert, taking more interest in outside matters.

Liu-Bang-Fu gives us an illustration of how the Spirit acts upon the conscience of the Chinese. He had been a Christian for years, but for five years had been suspended from the church.

One night the pricking of his conscience had become unendurable, and he had determined to commit suicide. He had the poison already prepared and was waiting for the family to retire before he took it. A Bible was lying on the table, and not realizing why, he began turning its pages, and his eye was arrested by Psalm 77. This Psalm deals with God's comfort in trouble. He immediately reconsecrated himself to God, and has now been reinstated in the church.

In riding over China, viewing the large number of graves, and the enormous quantity of land consumed by them, and the extreme poverty of the people, the wish arises that the Chinese would practice cremation. It shows their great respect for their own people, that their economy has not brought the idea of cremation before them. There is no people who honor its dead and spend more money on funerals, in proportion to their income, than the Chinese.

We feel China's existence is according to the promise given in the fifth commandment.

May each one have a true sympathy for this wonderful people and help them in this hour of their awakening.

Lexington, Va.

TRAVEL LETTER OF REV. GEO. T. SCOTT AND MR. WM. E. SCHELL.

(Secretaries of the Presbyterian Board in New York.)

IN THE OLD CAPITAL OF CHINA.

To the Friends of Presbyterian Mission
Work in Nanking:

The name "Nanking" as you doubtless know, means literally "South-capital," just as Peking means "North-capital." Knowledge that Nanking was a former capital of the country and that there has been age-long strife between south and north explains the striking, unique feature of the city, namely, a tremendous, walled area populated only in spots and covered mostly with gardens, farms, meadows, orchards and ponds. This old capital has been the scene of many ruinous sieges and battles; the two latest wars, the Taiping Rebellion of about 60 years ago and the Revolution of eight years ago, obliterated great sections of the city, most of which have not been rebuilt for fear of a recurrence of destruction. But in spite of all this, Nanking is a populous and growing city, held high in the esteem of China and fast developing as a railway center and as a thriving port on the broad, muddy, busy Yang-Tse-Kiang. The Examination Halls, where 27,000 students of the Confucian classics were locked for days in cramped, individual cells, are falling in ruin, while American-built railways are carrying students of industrial chemistry, intensive agriculture and the great Christian classics to a missionary university built with the bricks of the old city wall! Just as the forestry experiment station lies on the mountain in which mould the remains of the mighty Ming emperors of long ago, so on the ruins of China's old capital is rising a great demonstration station of the preaching, teaching and healing ministries of Christianity.

In promoting this Christian program in Nanking, the various missions there have developed numerous efficient Union enterprises; in fact, a visitor thinks of the work as being a fine piece of Union effort, with which the various denominational enterprises are closely co-ordinated. These Union institutions are on healthful, rolling land of approximately one square mile in extent in the southwestern part of the city; interspersed are small plots filled with Confucian, Buddhist and Mohammedan graves; the entire district is dominated by the high, massive Drum-tower from which through the centuries have sounded forth the summons calling the city to arm and defend itself against attacks.

The four Union institutions of Higher Education are conspicuous for their usefulness and popularity. *The Theological Seminary* is training a group of 130 eager young men for the leadership of the growing Chinese Church; very few of the students have had a college education and the seminary earnestly desires its teaching staff enlarged so that it can conduct courses for college graduates. *The University*, like the Seminary, is over-crowded with students, which congestion will be temporarily relieved upon the completion of buildings now being erected. The English language is the medium of instruction and the work is being enthusiastically conducted by a fine group of progressive Americans; we wish you might attend morning prayers to see the alertness of the student body to a Christian message and to hear them heartily sing some great hymns of the church. The university seeks to supply the spiritual need of each student and to train them to lead in supplying the great spiritual and economic needs of the nation; the study of the Bible, of Sociology, of physical science and of cotton production go hand in hand. *The Language School* for New Missionaries opened October 1st with an address in Mandarin by a Chinese professor and on the first day, sixty young people, fresh from forty colleges in America, learned seventeen Chinese words! During the war the number of men in the Language School has been small, but the hope and need are that many of the fine young Americans now doffing khaki and blue will accept the challenge to hard, happy Christian service in China and elsewhere.

Ginling College is an inspiring training center for young women. Just at present it is housed in a fascinating old residence of a noble family, circular gateways, latticed screens and windows, beamed ceilings, successive courtyards and a charming garden with a lovely pavilion used as the open-air gymnasium. But this fascination fades before the penetrating cold of winter, the unwholesome living quarters of faculty and students, the crowded classrooms and the hopeless inadequacy of the site and plant; Ginling's wonderfully expansive vitality cannot be long confined in these cramped quarters. A new campus of about thirty acres has been purchased. With six or eight good buildings and a

dozen more competent, cultured Christian college women from America, Ginling will start to produce leaders of China's womanhood in the day now dawning. Will you invest—a building or a life? Last year's product was ten times over-bid; for each graduate of the class of 1919, at least ten tasks for constructive Christian service were waiting; for the graduates next June the demand will be still greater. We recommend the investment and guarantee both principal and interest.

The Bible Teacher's Training School for Women greatly interests a visitor. Here young women from high schools and colleges are given direct religious training, with the Bible as the chief text-book, to serve as evangelists, pastor's assistants, Bible teachers in Mission schools, workers in settlements, secretaries of Y. W. C. A.'s and workers in various other capacities. This is a Bible school of full college grade and it is "already justifying the venture of faith that conceived, planned and organized" it as a training center for a better

type of woman evangelist than China has heretofore had.

When you make your visit to Nanking, pay your respects to American Consul Davis, a Southern Presbyterian, whose father founded Nanking Theological Seminary; call at the School for Foreign Children and see several missionary mothers teaching grade and high school subjects to about thirty little missionaries of the next generation; don't miss the hospital, for you can't imagine the blessing that modern medicine in Christian lands brings to China, and then, for contrast and evidence of need, walk through the smells and sounds and sights of the old city. If you come in winter, be prepared to wear three suits of woolen underclothing, and a couple of overcoats for it is bitterly cold and the missionaries' salaries don't allow them to heat their houses when coal is \$25 a ton.

The Church's chance in China has arrived. We must accept it and move forward. We rejoice in your interest in this great task.

SOME AFRICAN CUSTOMS.

REV. R. D. BEDINGER.

THE people of every heathen land have their peculiar customs. When we think of the word "custom" in connection with a heathen land, we at once associate with it the ideas of ignorance, superstition, folly and fear. In no country, I venture to say, are these customs more numerous or more pathetic in their uselessness than in "Darkest Africa."

On one of my itineraries a man was bitten by a large scorpion. He came to the tent for treatment. After several hypodermic injections had been given I asked him what his people usually did in such a case. He replied that a war drum was secured, the bitten person was placed near it, while a friend beat on it crying over and over, "Scorpion, why have you bitten the child?" If this performance is kept up until the going down of the sun, no matter what hour of the day the person is bitten, the pain will cease, and by and by the person will recover. The law of cause and effect is meaningless to them. If several weeks or months should elapse before recovery, nevertheless it is attributed to the beating of that drum and the chanting of those words. If death should result it is attributed to some flaws in the above performance.

Another peculiar custom is known as "Cilele cia Bamamu," custom of the

mothers. If a man is making "medicines" in preparation for a battle, his wife is not permitted to speak either when she goes to the spring for water or while she is preparing the meals. The following process is gone through with: before starting to the spring the wife breaks a small stick or a leaf with her husband. The charm is then on. If she speaks before she gets back, the charm will be broken and his "medicines" will be of no avail. Upon her return another stick or leaf is broken by the two, some hot ashes are poured on the husband's foot, and then some water, which causes a little steam to spew off. This process is repeated daily as long as the man wears his "medicines," and if faithfully carried out he will be immune from wounds in a fight. But sometimes it happens that the man is slain, in spite of the strength of his "medicines" and the faithfulness of the wife in performing her part in the creation of the preventives. What is the explanation? They say simply that God called him; that when God calls one no "medicine" can avail. The inconsistency of their position is at once apparent. They recognize universally God's existence and His power over life and death, but they do not regard Him as interested in them, as loving them, as exercising His providences and care over them. He is an object of

fear, and is not loved, praised or worshipped. If the man comes through the fight unscathed, the "medicine" has saved him; if, on the other hand, he is slain God gets the blame.

I asked the evangelist who was explaining this custom to me, "What of the woman? She has a most difficult part to perform, she must forego the pleasure of speech for hours at a time and often runs the danger of being caught by a leopard. Does she not figure in the benefits of the 'medicine'? Will not her life be protected, too"? He replied, in a matter of fact tone, "No the 'medicines' have no strength for her. She is nothing."

It will, doubtless, astonish the reader, as it did me, to know that the woman is man's willing tool. She accepts the life of servitude as her portion. She is resigned to it, she will not have it otherwise. The very suggestion of a change is often received with disdain and even anger.

An illustration in point. On an itinerary I was talking with a fellow-missionary, the wife of the head man of our caravan went along with us. She carried on her head a large basket filled with cooking utensils, her own and her husband's extra clothes and bedding. It weighed about 45 pounds. For seven hundred miles she carried that burden, over the wide, scorching plains, across streams, over mountains and never once did she falter. When we got into camp she was always ahead of us. One day she was ill. I chided her husband for not helping her, since he had no load. He answered with a cluck in the throat, which all natives make when displeased or offended, "Why if I were to carry that load, all the people would laugh at me; I would have shame in the eyes of all along the path." A little later I questioned her about it, asking her why she did not have her husband help her. With a cluck in the throat she replied, "Don't you know

our customs, yet? Do you want me to see shame, and my husband, too?"

There is another custom prevalent among all the tribes of the Kasai. At the beginning of each new moon, high above the beats of the drum, may be heard the wild cries of the dancers. Some claim that the people actually worship the moon, while others say that it is not the moon but their medicines and charms that they worship at each appearance of a new moon. No doubt both are true. I am told that this is always the time for making the new medicines and fetiches; that they make of it a great religious ceremony. Some are filled with gladness and thankfulness because their medicines have enabled them to accomplish some cherished object or have kept them in health and strength. Others are in the gall of bitterness, they suffer real mental anguish and sorrow of heart, not because they are convicted of sin and are sorry for misdeeds, but because their medicines have failed them!

A child lies dead and the fetiches covering his body were of no avail! Something must be done to propitiate the angry God, who has caused the medicine to lose its power. Accordingly many kill white chickens and wave them towards the heavens, the blood streaming in all directions, and beseech God to make these new medicines more powerful than the old. Others kill one, sometimes two, goats. The meat is tied to the head and body of their idols or else left in the Spirit as an offering.

How futile and foolish all this seems to us, but do not judge them too harshly. It means much to them, for it is ALL that many of them have. Let us yield our lives in intercessory prayer to Him who alone can satisfy the deep longings of the soul that He may speedily lighten up the dark places of the earth and be exalted among the heathen.

Asheville, N. C.

A KOREAN SUNDAY SCHOOL STORY.

M. L. SWINEHART.

SEVEN and a half years ago a heathen Sunday school was started in the village of Chi Yang, about three miles from Kwangju. The missionary in charge accompanied by a native Christian personally superintended the work for the first year.

During this time the attendance increased until there were over a hundred boys and girls enrolled.

The little building used as a meeting

place would accommodate only about fifty, and most of the services were held out of doors. The missionary saw the opportunity for interesting and instructing these children and decided to enlarge the building. A contract was made with a local carpenter to add a room 8 feet by 20 feet, at a cost of \$30.00. Others were asked to join the missionary in praying that the funds with which to meet this expense might be forthcoming, for there was no money



Staff of the Kwangju Hospital. They seem happy.

available. Three days before the time for settlement with the contractor, two checks arrived from America, one for \$20.00 and the other for \$10.04, with instructions to use as I saw best in Sunday-school work. Surely an answer to our prayers!

Shortly after this it was decided to open a boys' school, which has been continued until the present time. During this time the average attendance at the school has been about 30, none of the boys remaining over three years. The entire expense of this school was provided from private funds as the mission has not included this work in its budget.

Leaving our little school, many of the boys went to the Japanese schools, others

entered various kinds of work. There were no accessions to the church as a result of this effort and no visible results. The missionary was beginning to grow discouraged. Other schools had yielded their fruits in additions to the church.

About three weeks ago the missionary was requested to meet with some of the representative citizens of the Village, who it was reported, wanted to accept Christianity. That conference and several others which followed, resulted in a decision to hold special meetings for a week or ten days. Missionaries and Christian workers from Kwangju were asked to assist and the meetings began. House-to-house preaching was done during the day and services held



The Kwangju Industrial School is not trying to make brick without straw.

at night in the church. On the third evening an opportunity was given to those who desired to definitely accept Christ, to stand and thus show their willingness and desire. Fifty-five men and perhaps a dozen women arose, and during the hush which followed this witnessing for Christ by representatives of heathen families, and while the missionary was condemning himself for the littleness and weakness of his faith, the Korean pastor, who had accompanied him and was in charge of the meeting for the evening, said, "Surely the Holy Spirit is present here and that to bless." And the missionary agreed.

On that same evening they gave substantial evidence of their earnestness and desire to know more about the Truth by promptly purchasing the stock of thirty-five Testaments and thirty-five song books which the missionary had taken with him. The supply was insufficient and a list of those who desired to buy, and who could not be accommodated that night, was taken.

Upon a request for a show of hands of those who had attended the Heathen Day School and the Sunday school, and who had just expressed a desire to take Christ into their lives, it was found that forty of these boys, now grown to young manhood, were among the number.

Surely some seed fell on fertile soil.



Korean boys as the missionaries know and love them.

WITHOUT RESERVATIONS.

(A FAREWELL LETTER)

NOT Pullman reservations, we lost and found and used them all up—five nights' worth—nor steamship reservations—they're securely in our pockets and we in our cabins, while a long waiting list that envied bade farewell—nor the U. S. Senate—but a complete number (7) of happy young missionaries, ready to adopt unconditionally and vive voca—neither a Treaty of Peace nor the League of Nations, but a heartfelt vote of appreciation, and a league of co-operation with the Church in general and to various and sundry churches in particular.

Did you ever have a bad dream and think you were alone and forgotten, and ready to die—then wake to find papa and mamma close by, everything all right and then take a new lease on life? Did it make you glad and happy? Well we're IT.

About a year or more ago, first one, then two, then four sick missionary kittens (first furloughers) slipped into the U. S., tired and weak, and feeling like cast-a-ways. Can you guess what that means to a missionary?

Everybody had forgotten to write, or at least most everybody hadn't found time to write the sort of letter they thought they ought to, or wanted to, or somehow didn't get it done, or didn't know just how to send a foreign letter, and naturally the sick ones felt forgotten. But they weren't really—it was a "bad dream." They began to open their eyes as letters of welcome came in, old friends called, and, best of all, home folks, everybody, asked (and seemed actually interested) to know about the work, the people, the "fight over there."

We drew a free breath—a deep one—then another; face lines relaxed, folks listened, then invitations came. Being guests of the Laymen and Ladies' Auxiliary in Atlanta healed many an ache, cheered and inspired many a heart. Then the committee (a good daddy) offered study at the fountains of the Church's spiritual life, and we thirsty ones drank and were filled. Then came the rare fellowship, as guests at Montreat (blessings on those who made that possible)—twas Missionary Heaven.

comparing notes with fellow-workers from other fields, and with those who care most at home. No wonder we gained—weight, health and strength, until (happy day) the doctors and the committee said: "Can return"—the message worth a MILLION. But better still, the plea for help brought two new ones (Misses Willie Greene and Janet Crane)—the one for evangelistic, the other for school work among the women. Mr. Willis (thoughtful man) put us all on the Montagle (for our hopes and hearts have "mounted" up with wings as eagles), we have run and are not faint—your prayers will enable us to walk and not be weary—some of the benefits of a furlough among a godly people who love.

The best was yet to come! The visit to those who hold the ropes—the church that supports us with gifts and prayers and letters—they indeed filled the low-burning lamps with the oil of joy and gladness and our baggage with substantial tokens of thoughtful love. And, yet, that was just the beginning of showers—before the down-pour! Home churches, friends, loved ones, vied with each other in lifting loads, supplying needs, filling the want that had scarce been allowed to express itself in the wish, much less in words! We go back,

each with excess baggage and excess of joy, no debts but to love those who gave the means and let us play our own Santa Claus. No you're IT. For we are the Christmas gifts to those over there who have been holding on for reinforcements, waiting for relief. We bring them rich gifts, to old and young, native and missionary, new workers and old ones "renovated," new tools, new typewriters instead of broken ones, or none at all, music—canned and fresh, but always the best brands, and music in our hearts that we want to keep there, and count on you to help sustain what you have given. Surely you who have so loved us, will love the lost sheep we go to, till they no longer go shepherdless, and the committee's load also lifted can sail out with new joy.

This is Santa Claus ship, but Santa doesn't live at the North Pole (we only pass by it)—he lives in Dixie! And because we could not carry all his load, he sent Miss Laura Coit on a six-month visit with an extra share for those who have been alone in Soonchun. We all met in Chicago—except Misses Biggar and Austin, who joined us for three days in Vancouver—and we all eat together at the missionary



Mrs. Crane, Miss Greene, Miss Crane, Miss Biggar and Miss Austin, aboard the Montagle, bound for Soonchun, Korea.



Mr. Crane smiling as he tells America "good-bye."

table of the Chief Officer—his only guests! A party at the wharf sang, "Spread the Gospel Light—Speed Away on Thy Mission of Light," and we're off with three cheers and thankful prayers to those who hold the ropes, our Southern Presbyterian friends (and other Presbyterian friends, too). For you we'll fight, for you we'll live or die, with your support we'll all together follow our Captain to the ends of the earth—to

win for Him the Victory—till He comes and wears the crown.

(Signed) FLORENCE HEDLESTON CRANE,
META L. BIGGAR,
C. LILLIAN AUSTIN,
JANET CRANE,
LAURA H. COIT,
WILLIE BURNICE GREENE,
J. CURTIS CRANE.

Aboard the "Monteagle," Nov. 25, 1919.

EXPERIENCE OF A NEW MISSIONARY.

SARAH G. HANSELL.

I WANT you to feel that this is an intimate letter, even if it does have to come to you in printed form. Try to forget the printing and just remember that I'm telling you all the things that are in my heart to tell you and that I can never find the time to write you separately. And these are all things that I do so want YOU to know.

I wonder if you even know that my address is Nagahei Cho, 5 Chome, Nagoya. The address is important because it means that I am really at the "Golden Castle" Girls' School. I'll never forget the morning when I awakened with the thought: "Today I begin my missionary work." That was the tenth of September and the next day was marked as the day of prayer for me—the first time I could feel that my church, the Southern Presbyterian Church, was praying for God's work through ME. All summer I looked forward to that day as a Red Letter Day. You have one of the Church Prayer Calendars, don't you?

Of course, I didn't really just begin my missionary work last month, but I did start into the formal doing of it, the kind of thing that you can definitely put your finger on and say: "That's MY WORK"—something that isn't just Language Study. And it is SO good to be at last having a part, to be coming in close contact with the Japanese girls in the school through my English classes, to work with and get acquainted with the Japanese teachers, to have the entree into the homes of some of the young married women through my "foreign" cooking class, to be organizing and teaching a young men's English Bible class, to go to the Nagoya Presbyterian Church as MY Church, and to be given a Welcome meeting by the women.

I wrote in my diary: "Sept. 9, 1919—A momentous day for me! Today I began my missionary work by going to a teachers' meeting and sitting up for three hours hearing a discussion of which I understood

hardly a word. Nevertheless just to BEGIN is important—just to be able to do SOMETHING beyond Language Study."

That was at first. Then one day going between buildings to a class it dawned on me that I was just doing THINGS—you know the difference—and that I wasn't working definitely to bring even one girl to Christ. That was a discouraging thing to realize—and yet I always did hate the word "discouraging," it seems to me to imply a letting down. But the Language rose up as a huge barrier between the girls and myself and I wanted so to know them, to mean something in their lives. Everything that I was doing seemed just routine—housekeeping classes and meetings. No real personal touch with anyone and it is the personal touch that counts.

I used to dream in America of having my Japanese girls come to me "to tell me their heart"—as they say it—but I don't even know them well enough for that. To try to get acquainted I decided to have a few girls come to have a tea with me every Thursday afternoon—fifteen minutes alone with each one of them.

It would have amused you to see me writing off my conversation-to-be, the first of the week. I gave it to my Language teacher to put into Japanese. Then sentence by sentence I sat up and learned it off by heart, repeating it and repeating it and repeating it. By the time I had said those same sentences to eight girls in an afternoon I was fairly well acquainted—with the sentences, at least.

But I haven't told you of a letter and a visit that made my heart glad. The letter was from the young Japanese girl I told you about in one of my letters, the one who asked to come and study Bible with me, do you remember? She said she was still thinking of what we had studied together—and she said that HE was with her. The verse I had had her learn in that first chapter of Mark she quoted,

she had taken it to heart: "Repent and believe the Gospel." Then there came an afternoon when two of the students—boys from my Bible class—spent their hour or two off earnestly talking of how to definitely become Christians and at the end we knelt together and prayed—each in his own tongue.

And it is these personal touches that make the days glad. More and more the work opens up before me—the unlimited possibilities of reaching these people of Japan in what might be called their "adolescence." Of course, the "teen-age" is perhaps the most difficult of all ages, we learned in Miss Binford's course in the Train-

ing School in Richmond, but surely, too, no age of development is more fraught with glaring opportunity. It is a question of HOW new Japan will learn what is right and what is wrong in this western civilization that she is striving after.

Shall she learn her new standards from "The Cosmopolitan"—Japanese boys here in Nagoya read it—or will you send someone or come and teach her yourself the standards in which we believe, the Gospel of Christ?

I must stop or you'll think I'll write forever. But I find it good, too, to "tell you my heart." Won't you tell me yours?

Nagoya, Japan.

SOME RECENT SIGNS OF PROTESTANT ADVANCE IN BRAZIL.

REV. DONALD C. MACLOVEN, D. D.

THIS great republic is larger in extent than was our own sixty years ago, prior to the Alaska purchase. Its wealth of mine and field and forest is practically unlimited, its natural beauties unrivaled, its vast resources as yet largely undeveloped.

Liberation from Portugal in 1822, abolition of slavery in 1888, then the change from empire to republic a year later were all achieved without bloodshed, Brazil is not a military nation. No ruler has ever gained his power through force of arms. Still she did not hesitate to take her stand beside the United States soon after our declaration of war, bravely facing the consequences of a possible victory of Germany, serious as these would have been for her with a German population of 400,000 concentrated in her Southern States.

By many tokens it is clear that many Brazilians are seeking new light in religion and morals. The attitude of the general public towards Protestantism has recently undergone a remarkable change. Early misconceptions have been removed; deep-seated prejudices have been up-rooted and there is an open-minded readiness on the part of many to consider on their merits the social and religious teachings of the evangelical missionaries.

(1) A striking evidence of this changed attitude is seen in the disposition of the newspapers to open their columns to items concerning the interests of the evangelical churches. This does not refer to the so-called "free section," in which anything will be printed that is paid for. This form of propaganda is sometimes resorted to, but is too expensive for frequent use. Excepting a few ultra-montane sheets, the Rio and

Sao Paulo papers publish without charge announcements of religious meetings sent to them whether by Catholics or Protestants. Recently an abstract of the International Sunday school lesson for the day has appeared in the Sunday edition of one of the leading dailies. During the last Holy Week there appeared daily in the same paper a series of articles on the last days of our Lord by a Brazilian Protestant layman of recognized literary ability. During Lent, a native pastor contributed a weekly article on the "Son of Man." Another Rio paper has a daily column on religion in which any report of evangelical services will be printed.

(2) In the same line, but even more significant, is the description in an evening paper on November 2nd last of a visit made by a reporter to one of the Episcopal churches in Rio de Janeiro. The writer told what he saw and heard with evident sympathy and approval. He quoted the preacher's words showing the doctrines of purgatory and prayer for the dead to be unscriptural. The heading of the report was "An Ideal and a Hope—The Founding of a National Brazilian Church."

(3) The month of October is marked by special daily service in the Catholic churches in adoration of the Rosary. A pastoral letter was addressed to his clergy by the Cardinal Archbishop of Rio calling attention to the inroads being made by the Protestants whose adepts, he said, were to be found in every important community. These and the Spiritualists "were making new converts every day." The priests were instructed to deliver at once nine addresses combating these services, three against Spiritualism and six against Protestantism.

(4) A motive plausibly assigned for this appeal of the cardinal is the extensive falling off in the revenues of the Church. Formerly the principal churches in Rio would have from 15 to 17 masses said daily at a minimum rate of 10 milreis, with larger fees for use of main altar. The decrease in these lucrative functions, as well as great falling off in the number of pilgrims who used to flock to famous shrines at certain seasons is marked.

(5) A notable event in this movement away from Rome is the reconversion of a former priest of high rank. Dr. Victor Coelhe Almeida, a Brazilian of prominent connections socially. He studied seven years in Rome, was one of the founders of the leading Catholic organ, was four years rector of the Diocesan Theological Seminary, and was one of a secret council of seven, a species of cabinet of cardinals. Five years ago he became convinced of the bad faith of the men with whom he was associating and left the Church in disgust, teaching for a livelihood. During this time he made a constant study of the Scriptures and has recently been admitted to a Protestant church. His public addresses giving his reasons for leaving the Roman Catholic communion have been widely published with marked effect.

Protestant missions began sixty years ago. Today there are between 50,000 and

60,000 communicants in seven denominations, besides a large number of adherents. This is a leavening element of latent potency and promise.

Thirty years ago, the Congregationalists, Presbyterians, Methodists and Baptists, all had organized churches in Rio de Janeiro. Their membership was small and progress slow. Now there are twenty-five organized churches in Rio de Janeiro. Four of these are off-shoots from the original Presbyterian church. This congregation, under the able leadership of its native pastor, has developed a large corps of lay workers. By their help preaching services are maintained in fifteen centers, many of which have already erected little chapels. The Baptists have twenty preaching stations in Rio and its suburbs, three of these being open-air services in public squares of the city. Altogether there are about sixty centers in which the Gospel is preached every Sunday in the capital of the nation.

The unoccupied territory is vast in extent and unlimited in its prospects of cultivation. The evangelical forces on the field at present are entirely inadequate to meet the demands of work already in hand. The great hope lies in the training of a native ministry. A Union Theological Seminary is in process of organization. A hopeful sign is the fact that in preparatory courses nearly 100 are candidates for the ministry.

DEATH OF REV. D. W. C. SNYDER, D. D.

WE are grieved to announce the death in New York on December 2nd of Rev. D. W. C. Snyder, D. D., formerly a missionary of our Church in Africa, and of whom many of our people will have the most delightful recollections. He was one of the most interesting platform speakers, and one of the most delightful guests in the home, of any of the many such people that have gone out to represent us in the foreign field. Dr. Snyder was born in New York State in 1859. He went to Africa under our appointment in February, 1893. His first wife died at Leopoldville of African fever on the return journey of his first furlough. We remember a most pathetic circumstance connected with her death. She had been for about two years at Luebo, during which time she had not seen the face of another white woman. When she came to Leopoldville she was taken in almost a dying

condition into the home of one of the missionaries of the English Baptist Mission and one of the ladies of that mission came in to see her. Looking up at this first white face which she had seen for so long she exclaimed, "O, isn't she beautiful." Dr. Snyder was married to his present wife during his furlough at home. Returning to the field he remained until March, 1902, when he was compelled to come back on account of Mrs. Snyder's health, and joined the Presbytery of Brooklyn and took charge of a church on Staten Island, where he labored up to the time of his death. A few years ago Dr. Snyder had a paralytic stroke and never fully regained his health, although he was able to do some work in the ministry until shortly before the time of his death. After a life of earnest and faithful and laborious service in the Master's cause he has now entered upon the rest that remaineth for the people of God,



Rev. and Mrs. J. E. Wayland, who have sailed for China.

PERSONALIA.

MRS. WALTER McS. BUCHANAN, with her three children, arrived in Seattle on December 10th and have gone to Maryville, Tenn., where they will make their home for the present. Miss Elsie Buchanan, daughter of Rev. W. C. Buchanan, came on the same steamer and has gone to St. Louis for a temporary sojourn with friends in that city.

Rev. and Mrs. O. V. Armstrong have recently arrived on furlough and may be addressed until further notice at Elkins, W. Va.

Mrs. C. C. Owen and children, of our Korean Mission, have also reached home.

To all of these newly-arrived missionaries we would extend our cordial greeting and good wishes.

A letter from Miss Ora M. Glenn announces her arrival at Lavras and also that of Mr. and Mrs. J. M. Sydenstricker, after a sea voyage of twenty-seven days from New York to Rio. We suppose that few of our readers appreciate the fact that, in point of time, Southern Brazil is the farthest away of all our mission fields except Africa.



Miss Bessie M. Blakeney sailed for Japan in December.



Mrs. R. Clyde Douglas.

MISSIONARY SAILINGS.

After spending their furlough with family and friends, Rev. and Mrs. C. T. Wharion and Rev. and Mrs. R. F. Cleveland returned to their field in Africa on the S. S. "Carmania," sailing from New York on December 17th.



Rev. R. Clyde Douglas, missionary to China.

Also the following new missionaries sailed from Vancouver on the S. S. "Empress of Japan" on December 18th:

For China—Rev. and Mrs. J. E. Way-



Rev. and Mrs. W. A. McIlwaine. Rev. McIlwaine is the son of Rev. and Mrs. W. E. McIlwaine, of Kochi, Japan



land and Rev. and Mrs. R. Clyde Douglas For Japan—Rev. and Mrs. W. A. McIlwaine and Miss Bessie M. Blakeney.

Our new missionaries will probably spend a year at the language schools before being definitely assigned to stations—those going to China to the Nanking Language

School, and those to Japan to the Language School at Tokyo. Mail addressed to them in the care of Rev. S. I. Woodbridge, D. D., Shanghai, China, and Rev. S. M. Erickson, Takamatsu, Sanuki Province, Japan, will be promptly forwarded until a definite address is given.

HIDDEN TREASURE.

1. The Presbyterian Church of China has changed its name—what is it and why?

2. There is an almost perfect climate—in which of our mission fields?

3. A solution for the Mexican problem—what is it?

4. The promoters of the World Conference on Faith and Order sent a deputation to the Pope—what was his reply?

5. The 77th Psalm saved a man from suicide—where?

6. Attention everybody!! an S. O. S. from China—what is the need?

7. Lost \$22—who was accounted responsible?

8. A great noise was booming, but it wasn't machine guns—what was it?

9. If you visit China in the winter, how many suits of clothes must you wear—why?

10. In Nanking there are four union institutions of higher education, what are they?

11. "Cilele cia Bamamu"—what is it

12. A discouraged missionary, yes, but what did he see to lighten his heart?

13. All aboard! "was it a joy ride"?

14. Graduated from language study—to what? Wasn't it joy?

15. Brazil is changing its attitude toward Protestantism—what are some of the tokens?

16. A faithful soldier of the Cross gone home—who?

SENIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1920.

Arranged by Miss MARGARET McNEILLY.

TOPIC—N. KIANGSU.

Hymn—"Jesus Shall Reign."

Invocation.

Minutes.

Roll Call—Answer with an item of missionary interest.

Business.

Offering.

Scripture Reading—Psalm 115.

Prayer.

Solo—"In the Secret of His Presence."

Quiz—Hidden Treasure.

Topical—"Monthly Topic," "Glimpses from Sutsien," "A Comfortless Bed," "Incidents from the Hsuchoufu Field."

Hymn—"The Morning Light Is Breaking."

Chain of Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Let the leader notify the members of the society before the meeting that roll call will be answered with an item of missionary interest so that each member will be ready.

Let several members take the article, "Glimpses from Sutsien," each one giving an item.

After the article, "A Comfortless Bed," is given, let special prayer be offered for the needs of N. Kiangsu, and for God's blessing on those missionaries who are holding the lines.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation—		
December	1919	1918
Churches.....	\$ 46,823 21	\$ 28,248 20
Churches—Korea.....	16 00	
Sunday Schools.....	1,324 03	355 44
Sunday Schools—Korea.....	1,830 21	
Sunday Schools—China.....		723 30
Sunday Schools—Africa.....	4 00	
Societies.....	11,100 98	6,762 62
Societies—Korea.....	35 30	
Societies—C. E. Missionaries.....	434 00	124 75
Miscellaneous Donations.....	5,314 57	13,587 82
Miscellaneous Donations—China.....		10 00
	<hr/>	<hr/>
	\$ 66,882 35	\$ 49,812 13
Legacies.....	18 07	
	<hr/>	<hr/>
	\$ 66,900 42	\$ 48,812 13
Nine months, April 1st to December 31, 1919, inclusive:		
Churches.....	\$383,356 23	\$274,263 01
Churches—Korea.....	42 02	
Churches—Africa.....		5 00
Sunday Schools.....	9,724 54	5,444 67
Sunday Schools—Korea.....	22,874 30	
Sunday Schools—China.....	725 58	13,099 71
Sunday Schools—Africa.....	67 89	387 60
Societies.....	73,664 30	54,002 65
Societies—Korea.....	236 29	
Societies—China.....	33 46	69 61
Societies—Africa.....		39 25
Societies—C. E. Missionaries.....	2,498 36	1,212 62
Miscellaneous Donations.....	49,760 83	37,061 73
Miscellaneous Donations—Korea.....	109 28	
Miscellaneous Donations—China.....	6 83	39 65
Miscellaneous Donations—Africa.....	12 50	5 00
Miscellaneous Donations—C. E. Missionaries.....	40 00	11 95
	<hr/>	<hr/>
	\$543,142 41	\$385,642 45
Legacies.....	2,346 46	2,595 54
	<hr/>	<hr/>
	\$545,488 87	\$388,237 99
Initial appropriation for year ending March 31, 1920.....		\$ 825,839 17
Additional appropriation to December 31, 1919.....		66,688 33
		<hr/>
		\$ 892,527 50
Deficit March 31, 1919.....		216,657 19
		<hr/>
		\$1,109,184 69

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., December 31, 1919.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 257-259 FIELD BUILDING, ST. LOUIS, MO.
"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

CARRY ON.

In Flanders' Fields, and by the Marne,
 And deep in Belleau Wood,
 And over hill and plain they fought
 As only heroes could,
 And dying flung the torch to us
 To hold it high, and so
 To carry on the valiant fight
 They waged short days ago.

We caught the torch, we held it high,
 We followed where they led,
 And Freedom's torch we'll ne'er let fall
 Nor break faith with our dead.

On Calvary's brow our Saviour died—
 For Freedom for the earth?
 Yea, that, and more, he died to free
 The soul sin-bound from birth—
 And dying flung the torch to us,
 "Go ye to all the world
 In every land my Gospel preach;
 My banner be unfurled."

We'll catch this torch, we'll hold it high,
 We'll follow where he trod
 The world shall know our flaming torch
 The Living Word of God!
 —Lillian Britt-Heinsohn.

MITE-BOX EXPERIENCE.

IT was Mite-Box Opening in John Street Auxiliary, and all felt depressed when the announcement of the small amount in the boxes was made. They had relied on the mite-boxes to finish their pledges for the year, and it was discouraging to find the amount smaller than the year before, which was smaller than the previous year.

"Ladies, this will never do," announced the president, Mrs. Lance. "At this rate it will be but a few years until we will not give out any mite-boxes because we will get nothing in return. Instead of growing with the growth of our work and needs, we are plainly slipping back. We must try to counteract this downward movement."

"Madame President," spoke up the Mite-Box Secretary, "I am partly to blame. I was busy and did not place as many boxes as usual. But I promise to do better next year. And that will help a little."

"Indeed it will," said the President. "I wonder how many of us have a definite plan

for filling our boxes. We all know the stories of the women who put in a penny for every blessing, and so on. But how many of us have a regular plan or time for putting something into our boxes?"

This led to some discussion until Mrs. Fitzgerald arose and said: "Madam President, I move that each lady devise some plan for using her mite-box, follow it for a year and at our next annual opening tell her plan and how it worked."

The motion was carried, the secretary distributed new boxes to all present, and the ladies dispersed.

One year later a larger number of ladies than usual gathered at the missionary meeting, for there was curiosity as to the stories that would be told concerning the mite-boxes. The programme moved along until the President said: "And now the mite-box secretary and her assistant may collect the boxes and retire to count the contents."

"You remember," said Mrs. Lance, "that

each lady was to tell how she filled her box, and I think this is the time to do so. I suppose I ought to speak first. For several years I have tried different plans. When my children were small, whenever I gave them their pennies for Sunday school I put one in my box, but this year I resolved that every time I heard or read anything—a sermon, lecture, concert, a magazine article—that helped me, I would put in a penny. Not something that was simply helpful in general, but something that helped me to be better, do my work better, or lifted my thoughts above the perplexing things of everyday life. And I am glad to say my box is about full. Now, Mrs. Johns, you may speak first."

"Well," said Mrs. Johns, "I had nothing original. Every Monday morning I looked in my purse and put all the pennies I found there into my box. Just left-overs, you see."

"Now here is Mrs. Fitzgerald, who suggested this idea of a special plan. She ought to have something extra good."

"I thought when I made the suggestion last year, that I would be able to think of something real unique. But in a family like mine there are so many places to put every penny and such constant demands that I nearly despaired of finding any way at all. But finally I decided that my only hope lay in putting something away before anyone had a chance to ask for it. So when I returned from a shopping trip, when present needs were satisfied and before there had been time to think up new ones, I emptied my pocketbook of all change less than a dime and put it all in my mite-box quickly, before any one could get it first."

"And what is your experience, Mrs. Canright?"

"Well, mine is very commonplace. I simply put something in whenever I thought of it. But Mrs. Chase has something great to report."

All eyes turned toward Mrs. Chase, who hastened to say: "I had no particular plan; just put in a penny or nickel when I felt like it—and I am afraid there are not many nickels. But my neighbor, Mrs. Halton, could not come today, so sent her two boxes with me." Everybody sat up straighter. Two! "She says they are really Alice's boxes. Alice, being the youngest of the family and the only girl, has her father and five big brothers right under her thumb. On pay-days she sets the mite-box in the middle of the supper table and refuses to let any one have any supper until each one has put a nickel in it. She has filled one box and nearly another."

"Good for Alice!" cried some one, and everybody applauded.

"My box is also on the supper table, and the breakfast table and the dinner table," announced Mrs. Robbins. "When the small boys spill anything on the cloth and when the high school daughter and the big folks use incorrect language in goes a penny."

Up spoke Mrs. Cook. "The penalty idea is used in our family, too. Our youngest boy is so poky in dressing himself. When he takes more than a certain amount of time in the morning he gives the mite-box a penny."

Mrs. Bilter, who sat next in the circle, reported: "When Mr. Bilter changes his clothes he always empties his pockets, putting his keys, money, letters, and such on the dresser. I just look through his money and take all the pennies. And I don't always stop at pennies."

"Highway robbery," cried a voice.

"No, it isn't," retorted Mrs. Bilter. "What's his is mine. Now, Mrs. Browne, it is your turn."

"I did not get a box last year. I feel as if I am not 'in it' at all today."

"We hear a great deal about conservation and by-products these days," Miss Watkins began. "So my box exemplifies these two things. Among other things I sold paper-rags, old magazines and newspapers. One day I went out to the farm and in the back yard saw a pile of rubber boots and overshoes. I asked the tenant's wife about them and she said they had accumulated in the cellar until she got tired of them and threw them out. I asked her why she did not sell them. She replied that it was too much trouble. So a few days after, when we sent a man out to the farm with some things, I had him gather them up and bring them in. I turned the hose on them and cleaned them well, and when the junk men came I received a tidy little sum."

"We knew we would hear something original from Miss Watkins," commented the President. "And you, Mrs. Bender?"

"I took the old plan of a penny for every blessing, for I could think of nothing original. I am so glad I did, for O, it has been such a revelation to me! I seem to be completely enfolded in blessings."

Here the Mite-Box Secretary and her assistant entered and reported that the mite-boxes contained three times as much as the year before, and more than any year on record. There was much hand-clapping and many expressions of satisfaction.—*Mrs. E. E. McCammon, in Women's Home Missions.*

THE COLLEGE STUDENT AND THE CHURCH'S PROGRAM.

MARY ASHBY CHEEK.

(More and more the women of our Church are realizing the seething activity, the fund of dynamic power existing among the thousands of college students and recent graduates. The Church needs these girls to carry their share of its great task. The girls need the Church to open their eyes to things beyond the material and to the broad possibilities of a consecrated life. The link between this young army and the older women of our Church is our Student Secretaries, one of whom writes of their aim and purpose.—Editor.)

IF only we could conduct one of those "association tests," which the psychology professor loves! The class seems a bit scattered, so let's pretend that we have been given the words "college girl," and must tell truthfully the first associations that come to our minds. Will our results include "tennis racquet," "fudge," "Mediæval History," "exams," or less concretely "team work," "good sportsmanship," and so on? These could never be omitted but they are insufficient. If one is up-to-date, the list will now also include "French babies," "Ellis Island," "zenana women," or in general "service." With those who have had the opportunity of looking below the surface of a college girl's thinking, "service" will come first on the list.

The war has greatly intensified this desire to serve, and moreover, has made it run in deeper channels. The present-day college girl is conscious of possessing something which has value only as it is shared with others. The story told by one of the Immigration School girls at Columbia University is applicable. A shop-girl was reproved by her sister for her mode of dressing and was bidden to observe, by way of contrast, the clothes worn by the club leader. "Oh, she's a college girl," was the answer, "and she has something better to think about." The college girl is realizing that she must prove the truth of the shop-girl's assertion.

Speakers who fire the imagination of students today vary widely from one another, but invariably they win their audience by picturing some service done or needing to be done in a large way. Last year, at the University of West Virginia, an ex-plumber was asked to speak at an assembly, hour on his experience in the air service. He misused the English language in a painful way, but his simple, sincere presentation of his

own and his fellows' service held the student body spell-bound for twenty minutes. One of our great missionaries from China, upon presenting the work of our overseas force in that country, received, like the ex-plumber, a most enthusiastic reception in a university, which has been considered an almost hopeless place from a religious point of view. "If that is missions, they are all right!" said a sophomore.

The determination to have a "moral equivalent for France," as someone has adapted James's idea, was immediately shown in the great war work campaigns, when "proms," supper parties, class functions, and even much-needed winter suits and shoes poured in, in the form of greenbacks, to the coffers of the various organizations. In one of our eastern colleges where the faculty shook their heads doubtfully over a goal of \$5,000, the students pushed it to \$8,000, and final returns showed \$13,000. Knitting, surgical dressings, and Red Cross work of all kinds was undertaken on enormous scales; colleges



This picture gives an idea of an attractive foreign mission program that the Willing Workers of Wytheville, Va., recently had.

Four young girls in the society were asked to speak five minutes each on "What Christianity Has Done for Me," based on certain chapters from "Women Workers of the Orient." Aided by their efficient chairman, Mrs. C. J. Hatcher, these girls not only gave interesting talks, but looked most picturesque as "A Japanese Girl," "A Chinese Girl," "A Widow of India," and "A Persian Girl."

sent single workers by whole units to France. At the same time the Northfield Conference in January, 1918, sent a thrill through these same institutions because of its challenge to world citizenship and corresponding world responsibility. Following the conference, came unprecedented enrollments in mission and Bible classes.

With the signing of the armistice, the war tension has disappeared, and college girls are endeavoring to strike a more steady stride, ready to face world or campus problems in a large way. Student secretaries and board members who accepted the gracious invitation of the Young Women's Christian Association to attend summer conferences, found the attitude of these girls was expressed by a secretary who said, "The girls were amazed at the work which the Church is doing." Numbers of them registered for work in their home churches during the summer, prepared, as one resourceful young lady said, "to teach a Sunday-school class or to help organize a girls' club or to do anything I can to help." Another girl declared that she could never "convert people or do

anything like that," but asked if she could "just plain teach in a mission school."

The Church has before it today a task which staggers the imagination. We have found that Americanization is not exclusively a war problem and that fair dealing among the nations calls for peoples whose governments are based on the principles of Christ. We have learned that our home service section and our overseas forces are entirely inadequate. There are great tasks to be done, and girls ready to attack them. Can we not bring the task and the girl together?

The Joint Committee on Student Work, which is trying to help make this connection, is looking to the women of the Church for encouragement, help and inspiration. Is it not possible for us, with these challenging facts before us, to adopt the slogan of the young alumna who said recently to one of the secretaries, "I've never cared much for missions, but now that I know how fascinating they are, I'm going to get off the fence and get under, and push, and carry on, and *go over the top!*"

A NEW COMMISSION.

THE Federation of Woman's Boards of Foreign Missions of North America has taken a distinct forward step in sending a group of representative women this fall to the Far East to study institutions, types of work and problems in administration. The aid of experts along various lines has been secured. The commission numbers in its personnel such women as President Pendleton, of Wellesley College; President Thomas, of Bryn Mawr; Dr. Gertrude A. Walker, specialist in indiseases of the eyes; Dr. Marion E. Manter, resident at Bellevue Hospital, New York; Miss Helen Calder, secretary of the Congregational Woman's Board; Mrs. Edgar Geil, of our own Philadelphia Board, and Mrs. Wm. P. Schell, of the New York Board. When women of this type will leave their important duties here and go at their own charges to study our Foreign Mission problems it emphasizes the growing sense of the dignity and importance of the Woman's Foreign Missionary enterprise.

The rapid development of higher education for Oriental women, indicated by the opening of three women's colleges since 1914, in Madras, India, Nanking, China, and Tokyo, Japan, in itself marks an epoch. These colleges are all under interdenominational support and control. Madras holds an international relation as well. In this college twelve boards unite, six in Great

Britain, one in Canada, and five in the United States. It is suitable that these and other women specialists of varying communions, invited because of their ability and experience to take such a responsibility, should go out and bring back to us a report with recommendations. Dr. Thomas, of Bryn Mawr, will report on the Woman's College in Cairo and the colleges for women in Madras and Lucknow. It is hoped that she may also find time to inspect the medical schools in Vellore and Ludhiana as they are to be so largely dependent for their students on graduates from our women's colleges. Dr. D. J. Fleming, of Union Seminary, now in India, has been asked to serve on the Educational Commission, and Dr. Walker and Dr. Manter will give special attention to the medical situation.

All of the commission will spend some time in Japan and as many as possible will return to Japan the last of January for a conference. The Young Women's Christian Association will be represented by one of its National secretaries, Miss Henrietta Roellofs. Mr. Robert Woods, of South End House, will also serve on the Social Service Commission. A special group will visit the Philippines in the interests of dormitory plans for girls.

All the groups will meet in Shanghai immediately after Christmas and spend two

weeks with a body of missionaries selected on the field for their special fitness and experience. Some of the boards which have not sent out representatives on the visiting commission have assigned certain well-qualified women on the field.

The Federation is indebted to Mr. Lobestine, secretary of the China Continuation Committee, who will set up this conference in Shanghai; to the Continuation Committees on the field; to the Interchurch Committees on Survey and Deputation, who are co-operating with the Federation, and the

Committee of Reference and Counsel, who heartily endorse it.

As these groups of women go out as our representatives, let us follow them with our prayers. They are truly a commission of good-will to these other nations in this new day of internationalism. Other deputations have gone, men and women who have studied their denominational interests, but this is the first of its kind, an inter-denominational group of highly-trained women. May God speed them!—*Woman's Work.*

FOREIGN MISSION SEASON.

Foreign Mission Study Classes should be doing good work at this time.

DAY OF PRAYER FOR
FOREIGN MISSIONS
IS
FEBRUARY 18TH.

Will your auxiliary have a mass meeting on that day?

God is calling the Church to renewed consecration these crucial days. Will she fail Him?

Free programs furnished by the Woman's Auxiliary.

SEND NOW!

CARRY ON!

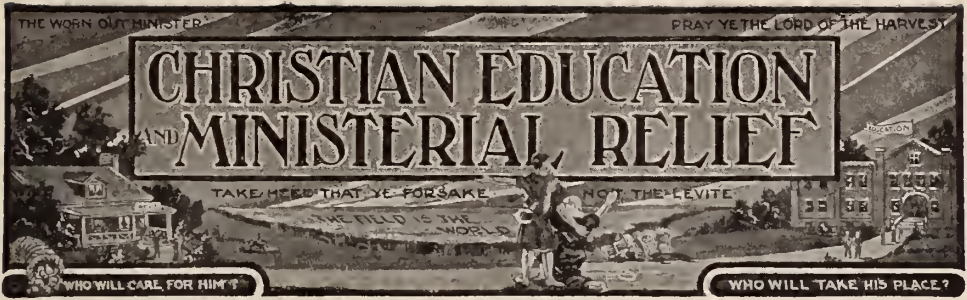
THE CENTENARY OF MEDICAL MISSIONS.

THE Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of Medical Missions.

In 1819 Rev. John Scudder, M. D., sailed for India and began his work as a medical missionary. Fifty years later, in January, 1870, Clara Swain, M. D., went to India to begin medical work for women and children. We celebrate therefore a jubilee as well as a centennial.

The celebration will not take the form of a drive or a campaign, but will be educational. Interesting items and articles will

appear in the press and an attractive program has been arranged for union meetings which it is hoped may be held throughout the country during the latter part of March. The complete program may be obtained after February first from Mr. F. P. Turner, 25 Madison Ave., New York City. It will include valuable historical material arranged by Mrs. Caroline Atwater Mason, a telling interview with Rev. C. H. Patton, D. D., who has just returned from the Orient, a capital dramatic presentation, "The Doctor's Dilemma," by Mrs. E. C. Cronk, and an appeal to young men and women for service, by Helen Barrett Montgomery, with other interesting features.



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

OFFICE: 410 URBAN BUILDING, LOUISVILLE, KY.

OFFICERS

Rev. Henry H. Sweets, Executive Secretary, Rev. M. E. Melvin, Field Secretary of Christian Education; Mr. John Stites, Treasurer.

SCOPE OF WORK.

THIS department has to do with recruiting, training and pensioning the ministers and missionaries of the Church, and assisting the Synods to more firmly establish, enlarge and endow the schools, colleges and theological seminaries needed. All of this work is missionary in character and essential to the carrying out of the Great Commission.

URGENCY RECOGNIZED.

Never before in the history of our Church has there been larger need for recruits for the ministry and the mission fields. Dr. John R. Mott says, "In this time of world upheaval, and as we enter the period of reconstruction, it is clear to me that there is no work more important than that of insuring an able, well-educated leadership of the Christian forces."

On account of the high cost of living incident to the world war larger salaries must be given our ministers and more

abundant provision made for those who on account of sickness or old age have been forced to retire both from labor and from income.

All of our educational institutions are in immediate and pressing need of buildings, equipment, increased salaries for teachers, and endowments. We must courageously meet the accrued liabilities of thirty or forty years.

To educate the youth and to care for the wornout servants of Christ and our Church in their declining years is both wise and just. To neglect these interests would be to do violence to the most sacred ties that bind us to the generation that will soon take our places and also to the generation into whose labors we have gratefully come.

I. EDUCATION FOR THE MINISTRY AND MISSION SERVICE.

To carry out "The Presbyterian Progressive Program" demands an increase in the force of pastors, assistants, teachers, doctors, nurses, and missionaries.

The very success of our work at home and abroad has made it imperative that this increase be secured soon and in adequate numbers.

The places of those who fall in the ranks—about 47 each year—must be

filled. Reinforcements must be rushed to the help of those who, too long, alone, have borne the burden of the day and the scorching heat of the battle. Additional workers must be secured and trained to enter the inviting unoccupied fields that are in need of pioneers.

As in the days of the Saviour's earthly life, "The harvest truly is plenteous, but the laborers are few." Here is a compelling call for our consecrated, qualified youth to invest their lives for him. Here is a clear summons to the Church to earnest, importunate, believing prayer.

In 1919 eleven Presbyteries reported to the General Assembly that they had no candidate for the ministry on their rolls. They had 218 churches, 136 ministers, 708 elders, 727 deacons and 18,826 communicants with 14,404 enrolled in their Sunday schools.

One church of 270 members, organized 80 years ago, reports it has never sent out a minister or missionary in all its history, except the daughter of one of its pastors who had decided to go before she moved her membership to that church.

We now have one candidate for the ministry to every 981 members of the Church and one candidate to each 100,033 of the population of the Southern States. In 1917 the Presbyteries reported 482 candidates, while in 1919 only 371 were reported.

The young men must be trained for the ministry and the young women for the mission fields. Their education cost an ever-increasing amount of money. Most of them come from homes rich in faith, but poor in this world's goods.

Loans of from \$75 to \$150 a year are made to the young men and young women who need assistance. These loans are repaid either in money or in service to the Church. The amount of credit given each year for service is the difference between the salary received and \$1,200 and a manse or \$1,400 without a manse.

The Executive Committee by means of suitable literature, conferences, sermons and addresses is enlisting the workers for the work and reminding all of the duty

to obey Christ's command, "Pray ye therefore."

The committee is also helping to arouse all the Synods to a deeper appreciation of their responsibility for the boys and girls gathered from all over the Synod in the State institutions of higher learning. One out of every six or eight of the young men and young women in the State universities come from Presbyterian homes.

To meet this need of recruiting and training the Church's reserves the Assembly calls for the year 1920-21 for \$80,000.

II. SCHOOLS AND COLLEGES.

The Executive Committee, by direction of the General Assembly, is putting forth its best efforts to assist the Presbyteries and Synods to equip, to maintain efficiently and to endow adequately the schools, colleges and theological seminaries of the Church.

The same Master who said, "Go preach," said also, "Go teach." The Church can look to no other agency to train its ministers, teachers and leaders. The Church that neglects this duty will become a dwindling force in the Kingdom of God. The fields of the world are demanding a more adequately equipped ministry and Christian leadership. These must come chiefly from our own colleges and seminaries.

Thirty or forty years ago the Church should have laid broader foundations for its educational institutions and begun to endow them. We now must meet large accumulated liabilities. Many of them are face to face with disaster. They must be largely aided financially or they will have to close their doors.

By means of advertisements, addresses, conferences, broad and comprehensive literature, and a skillful campaign force under direction of the efficient Field Secretary of Education, we are rendering needed assistance to all these institutions so essential not only to the growth and welfare of the Church, but to its very existence.

To properly finance this advanced work

of education and promotion for our schools and colleges the General Assembly asks for not less than \$30,000.

III. THE STUDENT LOAN FUND.

The call today is not only for a well trained ministry and mission force, but for Christian training for all our youth. This must chiefly be given in the schools and colleges of the Church.

In order that the future doctors, lawyers, merchants, business men, nurses, teachers, and home-builders may be rightly qualified for their work, the Church is making it possible for all our boys and girls of approved ability and character to secure a higher education in our Presbyterian colleges. Loans of one hundred dollars a year, for the four years of the college course, are made. Although this fund was started in 1908 loans have already been made to 142 boys and 114 girls, and now amounts to more than \$62,000.

The most gratifying feature of this work is the promptness with which the money is returned after graduation. It is then invested in other lives. This fund has brought hope and enlarged fruition into the poor homes of the Church and to the lives of the leaders of church and state of tomorrow. No better investment can be found than in the lives of our promising youth.

A large number of "Memorial Scholarship Funds" of \$400 each have been placed in the Student Loan Fund. A score or more of "Memorial Scholarship Funds" have been erected in memory of our boys who laid down their lives for right and country.

The General Assembly asks that "The Student Loan Fund" be made \$250,000 within the next two years, and that there be added in the year 1920-1921 \$90,000.

IV. MINISTERIAL RELIEF.

When the Church ordains a man to the work of the ministry or sets aside a woman to the mission fields this promise is made, "You minister to us in spiritual things and the Church will provide for

your material well-being." A living inheres in the office of the ministry and the minister's claim for support is not invalidated when his days of activity are ended.

No duty assigned the Church by God is more binding or sacred than the care of the minister and missionary. When Israel was entering upon the conquest of Canaan the divine command came once and again, "Take heed that thou forsake not the Levite so long as thou livest on the land." And to the early Christians came the reminder, "Even so hath the Lord ordained that they who preach the Gospel shall live of the Gospel."

This direction carries with it the solemn obligation to care for the faithful ministers of the Church, who on account of sickness or old age, have been forced to retire both from labor and from income, and to provide for the needy widows and little, helpless orphans of those who have shared the labor and privations of those who have died in the service.

We have now on the rolls of Ministerial Relief 115 ministers, 162 widows and 31 afflicted adult orphans. In these 308 homes are 76 little fatherless children under 14 years of age. The average assistance to each of these homes last year was \$229.42 per annum, or 63 cents a day for each family. On account of the severe winter and the great increase in the cost of living we made substantial increases last year. Larger increases are now imperative. Shall we send "a pittance or competence?" Your interest and gifts and prayers will answer—"Yes," or "No."

For this Christ-like work the General Assembly asks \$100,000 a year.

V. THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

In order that the aged and infirm ministers and the needy widows and orphans of deceased ministers may be cared for in a manner and with a certainty never possible in the past, the General Assembly in 1901 decided to erect an endowment fund. The annual interest from this fund, together with the enlarged offerings

of our people, will enable the Church to provide for the veterans and for those wounded in battle, in a way that befits their splendid service to Christ and his Church.

If any cause in the Church should be endowed that cause is Ministerial Relief. The preacher pleads for every other good work with marvelous results. Many of them hesitate—unwisely we believe—to plead for justice for their brethren for fear some may think they are asking for themselves. The needs of the faithful veterans are not open to our view—you would not want the curtain pulled back.

Many "Memorial Funds" have been erected in this Endowment Fund. The General Assembly has commended it "to our people of means for their gifts and legacies" and has suggested that it be made at least \$1,000,000 in the next two years. "Life Annuity Bonds" are issued from this fund. In this plan gifts are actually made to the fund, but the donor receives an annuity during life. Many "Liberty Bonds" of the United States Government have been donated to this fund. It is a cause that should be remembered in many wills.

The General Assembly asks that there be added to the Endowment Fund in the next two years \$390,000.

FUNDS NEEDED.

Amounts asked by the General Assembly 121½ per cent. of its offerings for the entire task of Christian Education and Ministerial Relief for 1920-1921:

Education for the Ministry and Mission Service	\$ 80,000
Schools and Colleges (Christian Education)	30,000
"The Student Loan Fund".....	90,000
(For two years: \$188,000, making a fund of \$250,000.)	
Annual Fund of Ministerial Relief	100,000
	\$280,000

The Endowment Fund of Ministerial Relief for two years \$390,000, making the fund \$1,000,000.

All funds for Christian Education and Ministerial Relief should be sent to John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

THE NORTH CAROLINA CAMPAIGN.

By HENRY H. SWEETS, *Secretary.*

EVERY member of the Southern Presbyterian Church will rejoice in the blessing that is attending the efforts of the Campaign Committee under the leadership of the Assembly's Field Secretary of Education, Dr. M. E. Melvin.

Dr. Melvin has gathered about him a choice land of consecrated efficient men who are giving the best energies of their lives in establishing the educational work of our Church.

One elder of the Synod of North Carolina has promised \$100,000 on condition that a million dollars be raised at this time.

The members of the family of Mr. J. W. Cannon have made a gift of \$50,000 to establish a chair of Bible at Davidson College in his honor.

The church at Gastonia has made a gift of \$50,000 for "The Woodrow Wilson Chair of Economics and Political Science." So far as we know this is the first time that our great President has been so honored.

Up to January 1st the total amount secured is \$650,000. The General Education Board has made an offer of \$100,000 to Davidson College on condition that they raise \$400,000 at this time. In order to secure this more than one million dollars must be secured through this campaign.

Every church in America is now fully appreciating the fact that unless their schools and colleges are better equipped and more largely endowed, they will not be able to continue the great service they have given to the Kingdom of God in the past.

We earnestly call upon our whole Church to unite in importunate prayer to God that the faithful and efficient efforts of Dr. Melvin and his coloborers may be so blessed that these useful institutions in the Synod of North Carolina may be conserved to our Church.

Louisville, Ky.

THE INTERCHURCH WORLD MOVEMENT.

DELEGATES from the Southern Presbyterian Church attending the Interchurch World Movement Survey Conference at Atlantic City, January 7-10, 1920, met in separate conference to consider the value and significance of the Interchurch World Movement, especially with reference to the relation of the Southern Presbyterian Church to that movement.

Some of those present had come to Atlantic City with searching questionings and suspended judgment regarding the Movement. The action which follows was based on facts and typical surveys which had been presented by Interchurch Movement speakers and on free discussion following these presentations after consideration of the matter from various angles the following statement was unanimously adopted to be published over the signatures of all who were present:

"Lack of definite information concerning the Interchurch World Movement has caused much uncertainty and some criticism throughout the Church. After having received the detailed statements of all facts connected with the purpose, plans and methods of the Movement by means of typical surveys presented, and unreserved discussion of proposed expenditures, we are of the opinion that the Interchurch World Movement holds before co-operating Protestant churches of America unparalleled opportunities for enlarged usefulness, and that

all the dangers which have been feared are carefully safeguarded. The Movement has been endorsed by our General Assembly and the working out of details connected with the participation of our Church in the Movement has been referred to the Systematic Beneficence and Stewardship Committee of the General Assembly. We urge all pastors, sessions, deacons, leaders of societies, editors and others, who are responsible for leadership in the Church, to carefully study the Interchurch World Movement and to give it the largest possible co-operation.

(Signed) "A. D. P. Gilmour,

Chas. A. Rowland,
J. B. Spillman,
Chas. H. Pratt,
R. W. Miles, Sr.,
John James,
J. B. Massie,
Wm. Fred Galbraith,
Mrs. S. H. Chester,
Mrs. Homer McMillan,
R. P. Pell,
Wm. S. Campbell,
E. W. Smith,
S. L. Morris,
Homer McMillan,
Henry H. Sweets,
R. E. Magill,
S. H. Chester,
H. F. Williams,
Mrs. W. C. Winsborough,
Gilbert Glass."





Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

PRAYER—STEWARDSHIP—TITHING—CONSECRATION.

Think upon these things before the annual drive for silver, self and service in March, and sow the seed now.

1. PRAYER.

The Place of Prayer in God's Plan of World Conquest.—(10c.) James M. Campbell. Prayer as a way in which God expresses Himself; one of the means by which God works; a way in which God fulfills Himself, and other thoughts as big as these phrases.

The Meaning of Intercession.—(5c.) Henry W. Frost. Telling of the three great intercessors and giving three stages in the work of intercession.

Prayer Gets Things Done.—(5c.) S. D. Gordon. In Mr. Gordon's own way proving there is no limit to what prayer might accomplish.

Intercessors the Primary Need.—(5c.) John R. Mott. After setting forth the limitless possibilities of prayer, Dr. Mott gives this challenge, "Why are there not more intercessors? I challenge anyone—to think—upon prayer—and not have the purpose—to imitate Christ in intercession as in other things."

Intercession.—(5c.), and *The Life of Prayer* (5c.), both by Wm. E. Doughty. Both of these give vivid instances of the power of prayer, and rich illustrations from lives which seemed to the human eye to be of no avail; but which accomplished great things for the King through constant intercession.

The Highest Service.—(5c.) Wm. E. Doughty. In which Mr. Doughty gives personal and very memorable stories of men and women like Livingstone, Judson, Pitkin, Henry Martyn, Harriet Lathrop, Pandita Ramabai and Andrew Murray, and other "helpers together by prayer."

Prayer and Missions.—(5c.) Robert E. Speer. In which he says, "Considering the fearful consequences of it all, something like criminal negligence has marked for

years the attitude of the church toward the matchless power of prayer for the world." And he says many other stirring things to think upon.

The Rising River.—(5c.) Wm. E. Doughty. Taking Ezekiel's description of the power and blessings of the kingdom of God in terms of living streams flowing out of the temple, the author pictures the springs, the united streams, deepening currents, and the flood-tide of the world's present need and its answer by prayer.

If Millions Prayed.—(5c.) Wm. E. Doughty. Probably the strongest, the best, and the most helpful of all these mentioned; a wonder-starting title; what if they did? The author shows what happened in Bible times and why not now? Get this one, if no other.

2. STEWARDSHIP OF LIFE AND POSSESSIONS.

A Catechism of Christian Stewardship.—(5c.) Ralph S. Cushman. Every phase of the subject treated simply and fully by question and answer, suitable for circles in an auxiliary, or any small gathering.

The New Emphasis.—(5c.) Harris Franklin Rall. Dealing with the stewardship of time, of business, of money; adding a most thought-producing creed for stewards and setting forth the results of it all, when all this comes to pass.

Studies in Stewardship.—(25c.) Ralph S. Cushman. Full of incident and story most readable and bright; parts of it would enliven your circle meetings, and give much food for thought. Some of the divisions are—The Money Test; The Tithe; Larger Stewardship; How to Organize the Stewardship Movement.

How Pastors and Others Help Young People Find Life Work.—(2c.) and *How to*

Find Your Life Work.—(2c.), both by J. Campbell White. With eleven and fourteen answers, respectively, to the implied questions. Do all you can to get these to your pastor and your young people.

3. CONSECRATION.

How I Find the Will of God.—(2c.) By the late George Mueller, of Bristol, England. Some of the ways he mentions are: An Obedient Heart; Through His Word; Prayer; and other ways. But get this and keep it in your Bible.

The Life That Wins.—(2c.) Charles G. Trumbull. A strong leaflet written by a Christian business man, and has proven a blessing to many, and clearly setting forth that only the life fully surrendered to the indwelling of Christ is the life that wins.

Others May, You Cannot.—(1c.) G. D. Watson. In which the writer speaks to those "in the inner circle" of God's care, who are delighted to yield themselves to His "peculiar, personal, private, jealous guardianship and management." Send this to all those who "have understanding."

Dear Secretaries of Literature: Let's remember we may have "come to the Kingdom for just such a time as this," to scatter all the seed possible during February and the part of March preceding the big drive for our own Presbyterian Progressive Program.

Let's get these leaflets sent everywhere; remember I'll help you if I can.

The other secretary,

CARRIE LEE CAMPBELL.

Order all leaflets from the Woman's Auxiliary, Field Building, St. Louis, Mo.

A CALL TO PRAYER.

1. For the Presbyterian Progressive Program.

2. For Korea, especially for missionaries and native Christians, and for the better adjustment of relations between Korea and Japan.

3. For Mexico, and the new plans for our work there.

4. For the Interchurch World Movement.

5. For our own student volunteers.

6. For all our missionaries on furlough, that they may find rest and renewed equipment, physical, mental and spiritual.

7. For all our missionaries, and those

planning to be missionaries, who are attending Bible schools.

8. For our Congo Mission.

9. For all delegates to the Student Volunteer Convention at Des Moines, especially those from our own Church.

10. For missionaries visiting our schools, colleges, and seminaries, in the interest of our work.

11. For those missionaries on furlough now undergoing medical treatment.

12. For the four Congo missionaries now en route returning to their field after furlough.

BOOK REVIEW.

New Life in the Oldest Empire by Charles F. Sweet; the MacMillan Company, New York; pp. 185; price, \$1.25 net.

This volume deals with the whole field of missionary effort in Japan. The author, who is a missionary residing in Tokyo,

sketches in vivid style the history of missions in Japan, outlines the problems and difficulties, past and present, and indicates possible lines of development.

There is little which is statistical in the book, much which is spiritual and vital.

BE WITH ME, LORD.

Through every minute of this day

Be with me, Lord!

Through every day of all this week

Be with me, Lord!

Through every week of all this year

Be with me, Lord!

Through all the years of all this life

Be with me, Lord!

So shall the days and weeks and years

Be threaded on a golden cord,

And all draw on with sweet accord

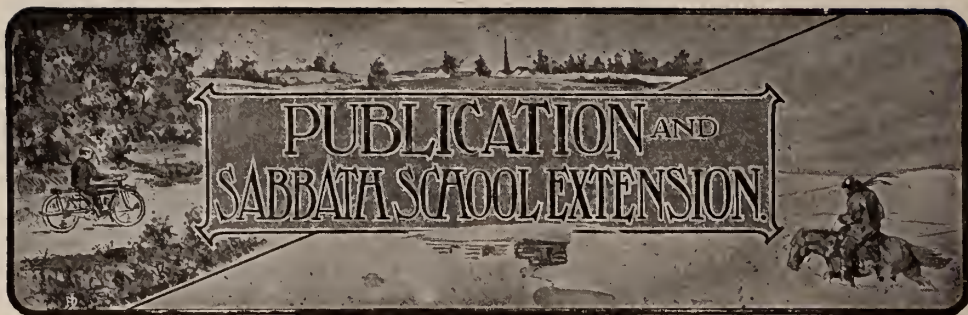
Unto thy fulness, Lord;

That so when time is past,

By grace, I may at last

Be with thee, Lord!

—John Oxenham.



Branch Department at
Texarkana, Ark.-Texas.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA.

RESPONSIBILITY.

*Across the fields of yesterday
He sometimes comes to me
A little boy just back from play
The lad I used to be.*

*And then he smiles so wistfully
Once he has crept within
I wonder if he hopes to see
The man I might have been.*

Ex.

PLAYING SQUARE.

GOOD looking pair of gloves you've got there, Bud" one soldier exclaimed to another. "Where'd you get them?"

"Salvage," answered the other with pride. "A man rode in with me last week, and in the excitement of tire trouble, he forgot them. This morning he asked me if I found them in the car. Nix! I didn't. I found them on the radiator. Sort of nice, I'll say."

A girl standing by said, "Yes, and when you come up to our house I am going to take good care that the trunks and drawers are locked."

"What do you mean?" the soldier asked. "I wouldn't take any thing from your place."

"It's the same thing," replied the girl. "If you steal from him, you'd steal from us. It's wrong."

"I would not," the boy exclaimed. "And it's not stealing. He had no business leav-

ing them around. You rate what you get in the army."

There was no argument. The boy soon realized that. He gave the girl the gloves to give to their owner the next day.

"Did you ever go to Sunday school?" she then asked, for suddenly she realized the difference in viewpoint was fundamental.

One doesn't forget the principles grounded into one in youth. The home may not hold them to any great extent, but if the Sunday school is there, and the child goes, true standards are acquired.

This girl realized that the vision of right and wrong was clear for her because of this.

Your Sunday school in rallying its forces for Sunday School Extension in March is impressing these principles. It may help to put a Sunday school within reach of others who must learn that being honest, is not a match of wits, that it is God who has said, "Thou shalt not steal."



In six months this church grew from one member to one hundred and one. Are they not an attractive looking group?

A HUNDRED PER CENT. GROWTH.

CORNELIA V. TAYLOR.

ONE small boy of about seven years of age, and teachers from the Westminster Presbyterian Church, composed the Sunday school at the El Paso Eastminster Chapel; six months later when the picture was taken there were 101 present.

The "Story Hour" for children under 13 years of age, began with fifteen and now ninety little lives have been touched in this way. We thought at first to confine ourselves exclusively to missionary stories, but found the children so woefully ignorant of

the Bible that we now tell them Bible stories as well as missionary ones.

One little girl said: 'Miss Taylor, every time we come here you talk about the Bible. You asked us to mention the name of a man in the Bible and I thought it was a town, but this afternoon you talk as though it is a book. *What is the Bible?* Is it a book or a town?'

When I explained she was filled with wonder and awe, and immediately wanted to own such a treasure.

FIRST THINGS FIRST.

TWO Presbyterians met in France. "What do you hear from home?" was the first question.

"I have a copy of Onward here," was the answer.

"Have you? Have you finished with it? Somehow just the sight of the paper makes me happy."

"You may have it," was the answer. "I know how you feel. I read it through, and then over again, and here is where I

clipped a bit of verse to pin on my wall."

This Sunday school paper did that much good in France. To what greater extent does it help when it is sent out into the country and into the mountains where perhaps it is the only religious thought in the house, brought into it by the child from the Sunday school. When you give to Publication and Sunday School Extension, your money is used to establish these Sunday schools and to distribute these papers.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
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Rev. and Mrs. A. Hoyt Miller.

Mutoto, 1912.
Rev. A. A. Rochester (c).
*Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
†*Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.
Miss Ruby Rogers.

Lusambo, 1913.
*Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter.

Bibangu, 1918.
Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
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E. BRAZIL MISSION.

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
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Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnicutt.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.

Plumhy, 1896.
*Mrs. Kate B. Cowan.
Bom Successo.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

Ytu, 1909.
Braganca, 1907.
Rev. and Mrs. Gaston Boyle.
*Rev. Marion S. Huske.

Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.
Descalvado, 1908.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

Garanhuns, 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.

Natal
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Rev. and Mrs. F. F. Baker.

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
*Miss R. Caroline Kilgore.
Rev. and Mrs. Geo. W. Taylor, Jr.

Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

Canhotinho.

*Mrs. G. W. Butler.

MID CHINA MISSION

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
*Rev. and Mrs. R. J. McMullen.
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Miss Rebecca E. Wilson.
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Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.
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Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
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Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
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Rev. and Mrs. M. A. Hopkins.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.

Kiangyin, 1895.

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Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Rida Jouroilman.
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Dr. and Mrs. R. T. Shields (Tsin-anfu).

*Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.

Soochow, 1872.

Dr. and Mrs. J. R. Wilkinson.
*Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION

Chinkiang, 1883

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Fariior.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Hsouchoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwalianfu, 1904.

Rev. and *Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.

Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
*Rev. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
Miss Mary Bissett.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.

Tonghai, 1908.

*Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.

CUBA MISSION

Cardenas, 1899.
*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Ghiselin (Associate Worker).

Calbarien, 1891.

Miss Mary I. Alexander.
†Miss Jane Evans Patterson.
†Rev. H. B. Somellian.

Placetas, 1909.

None.
Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914

*Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. W. McS. Buchanan.
Rev. and Mrs. I. S. McElroy, Jr (Tokyo).

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
*Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine (Tokyo).

Nagoya, 1867.

Miss Lela G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.
Miss Bessie M. Blakeney (Tokyo).

Gifu.

*Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Susaki, 1898.

Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. J. Woodrow Hassell.

Tokushima, 1889.
 *Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.
 *Rev. and Mrs. H. C. Ostrom.
 Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.

Toyohaski, 1902.
 Rev. and Mrs. C. K. Cummings.
Okazaki, 1912.

*Miss Florence Patton,
 *Miss Annie V. Patton.
 Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION. [70]

Chunju, 1896.
 Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler.
 Miss Lillian Austin.

*Mr. and Mrs. F. M. Eversole.
 Miss Sadie Buckland.
Kunsan, 1896.
 Rev. and Mrs. Wm. F. Bull.
 Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.
 *Rev. John McEachern.

*Mr. Wm. A. Linton.
 Miss Elise J. Shepping (Seoul).
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lillie O. Lathrop.
 Rev. D. Jas. Cumming.

Kwangju, 1898.
 *Rev. Eugene Bell.
 *Rev. S. K. Dodson.
 *Miss Mary Dodson.
 Mrs. C. C. Owen.
 Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinehart.
 Miss Esther B. Matthews.
 Miss Elizabeth Walker.

Mokpo, 1898.
 Rev. and Mrs. H. D. McCallie.
 *Miss Julia Martin.
 Rev. and Mrs. J. S. Nisbet.
 Miss Ada McMurphy.
 *Dr. and Mrs. R. S. Leadingham.
 Rev. and Mrs. L. T. Newland.
 *Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
 *Mrs. P. S. Crane.

Soonchun, 1913.
 *Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.

Miss Meta L. Biggar.
 Miss Anna L. Greer.
 Rev. and Mrs. J. C. Crane.
 Dr. and Mrs. J. McL. Rogers.
 Miss Willie B. Greene.

MEXICO MISSION [11]

Zitacuaro, 1919.
 Rev. and Mrs. H. L. Ross.

Morelia, 1919.
 Rev. and Mrs. Jas. O. Shelby.

Toluca, 1919.
 Rev. and Mrs. W. A. Ross.

San Angel.
 Miss Alice J. McClelland.

Laredo, Texas.
 Miss E. V. Lee.

Austin, Texas.
 Miss Anne E. Dysart.

Coyoacan.
 Prof. and Mrs. R. C. Morrow.
 Missions, 10.
 Occupied Stations, 53.
 Missionaries, 377.

*Associate Workers, 11.
 *On furlough, or in United States
 Dates opposite names of stations in-
 dicates year stations were opened.
 †Associate workers.
 For postoffice address, etc., see page
 below.

Stations, Post Office Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kimshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piunhy—"Piunhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Rio Grande de Norte, Brazil."

CHINA—Mld-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehoufu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ru, China." For Hwaianf—"Care Southern Presbyterian Mission, Hwaianf—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Owari Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F. Mexico."

IT'S UP TO YOU!

"It's my responsibility," smiled the young woman, "so I must make good!"

"In what way is it your responsibility?" I queried. "At least more so than other peoples?"

She had a happy way about her, sort of an air of wholesomeness, as if she loved living.

She answered, "It's easy enough to knock. Anyone can do that. But to be constructive takes effort. My Auxiliary is not dead, but it isn't alert. When the programs are arranged, 'My!' I exclaim to myself about the others who lack interest, 'it's easy to see that you never belonged to a Mission Band when you were young!' or, 'You haven't read your Missionary Survey this month!"

"Then one day I opened my eyes to the alarming situation that I was knocking all right but that I wasn't doing much to help. So I started talking instead of grumbling. I said, 'Japan is quite in the public eye at present, isn't it? I am glad that we have such splendid workers there to influence a part of current opinion,' or, 'The race question in Africa is easily solved. Have you read about their childlike devotion to the truth?' or, 'The war taught us of the ignorance in many sections of the South, appalling some of it. Have you realized that Home Missions as read in your Survey is the cure for that?' or, 'It was a pleasure to know of the records of some of our Southern Presbyterian ministers in the war! Isn't it fine to think that our giving made it possible for them to have their education and perhaps start their foundation for service in some mountain Sunday school?"

"How do you know all this?" I was asked.

"My Missionary Survey tells me these world facts."

"But I don't subscribe to it," is given in answer.

"I thought about this seriously, I'll admit, and then I determined, it is my responsibility to see that the Survey is placed in the homes in my church, and read. So I asked to be included on the Circulation Committee. The subscription price is seventy-five cents in clubs of five or more and a dollar in single subscriptions.

"The second week in March a special drive is made called SURVEY WEEK. I am trying to place my church on the Honor Roll, which means one subscription to every five members.

"Now," she said, smiling at me, "please share my responsibility."

I smiled back as I handed her my subscription.

Incidentally I have made up my mind to read my Survey and talk to my children about it, for IT'S UP TO ME.

By the way, how do you feel on the subject? IS IT UP TO YOU?

Send in your subscription to-day to THE MISSIONARY SURVEY, Box 1176, Richmond, Va.

BE A MISSIONARY FOR MONTREAT SUNDAY, JANUARY 18

MONTREAT AND THE SURVEY

Two Great Missionary Organs of the Church

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